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Grace and Truth

Grace and Truth
come by Jesus
Christ

Not I,
But Christ

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**A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.**

Grace and Truth

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The unsearchable riches of Christ bring most
winsome light and heat into the midst of
human sorrow and grief.

J. H. Jowett.

{ The gospel of a broken heart demands the
 ministry of bleeding hearts.

J. H. Jowett.

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for

MARCH -- 1911

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{ What a thrill it gives me to meet with one
 who has fallen in love with Jesus.

David Hill.

He hath said:

**“I will never leave thee
nor forsake thee.”**

. So that we may boldly say:

**“The Lord is my helper,
and I will not fear
what man shall do
unto me.”**

HEB., 13:5-6

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EDITORIAL

Thanks be to God

THE first volume of "Grace and Truth" is finished. As the beginning of the second volume goes to press we want to give thanks to whom thanks is due. It was God who laid upon us the happy task of sending forth this testimony; it has been God who has miraculously provided the means to send it forth. We give to Him the praise. When the load was so heavy that the spirit of the workman was crushed beneath it, then it was that God whispered, "I will not leave thee nor forsake thee" (Heb. 13:5); when adversaries flung out their heartless criticism, it was God who brought courage with the words, "I am thy shield and thy exceeding great reward" (Gen. 15:1); when the treasury was empty, God calmed the heart with the words, "The cattle on a thousand hills are mine" (Ps. 50:10), and then, praise His name, sent the money; when difficulties rained thick and fast, He gently turned the eyes from the turmoil below to the Prince of Peace above by murmuring, "Set your mind on the things which are above . . . where Christ is" (Col. 3:1); when doubts assailed, then came the thrilling word, "God is able." So we give Him thanks.

¶ To those who have been God's instruments, providing for the financial needs of "Grace and Truth," we wish to acknowledge our indebtedness and express our gratitude;

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to the many who have gladdened our hearts by their testimony of blessings received through "Grace and Truth," we wish to express our thanksgiving and ask that they bear the word along to others, that the message may be scattered broadcast; to those who have stood by us so loyally in increasing our subscription list we say, "God bless you, brethren, we thank God for you and your work."

¶ In the coming month we hope to double the circulation of "Grace and Truth."

¶ Reader, will you help us?

¶ To scatter "Grace and Truth" is to do God service.

Grace

HERE is a word, the sound of which is more charming to the ear of the child of God than all else beside; a word which makes more plain the wondrous love of an outraged God toward sin-entombed man than any other word known to the tongue of mortal; a word of tenderness, a word of love, a word of pure mercy; a word that tells the story of a forgotten and abused God in heaven who overlooks insult and freely forgives; a word which holds before us a crucified, dying but now resurrected Savior who took upon himself guilt which was not his own, but ours; a word which brings to helpless mankind the message of a righteousness of God, which is imputed to undeserving sinners upon believing; a word which carries to the race who sit in doubt and uncertainty the revelation of an eternal, unchanging, God-pledged security; a word whose message is incomplete until it has fastened our astonished eyes upon the glories of the re-

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turning Lord, who shall overturn, overturn, overturn every enemy and establish forever his long awaited kingdom. The word is a word which involves the ages and reaches in its significance from the heart of a long suffering God to the lowly depths of sin-cursed man. It is a word which reveals God assuming all of guilty man's responsibility. The word is "**GRACE!**"

Are the Dead Conscious?

OVER and over again the question is raised, "Are the dead conscious?" Confusion has arisen in the minds of many because of the teaching of such men as Chas. T. Russell, the Millennial Dawnite, and his brood, who "handling the word of God deceitfully" and "blinded by the god of this age" are naught but the "blind leading the blind" into the ditch of soul-sleeping. Many earnest brethren have been led amuck by the mass of soul-sleeping literature with which Satan has so artfully flooded our land.

¶ In the sixth chapter of the Revelation the Holy Spirit gives us a passage which is clear enough to drive the dark clouds of confusion from the mind and heart of the truth-seeker and once for all settle the question of the state of the dead. The words are,

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should

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rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

¶ Much has been written on these words, in which there has been the definite attempt to evade their self-evident meaning. Some have said, "The passage is highly symbolical and cannot be taken literally"; others have contended that these souls are just the personification of the martyred saints, the saints themselves being dead and unconscious. To the child of God, abandoned to the teaching of the Holy Spirit in the Book, such twisting and garbling of the clear meaning of the passage is unfortunate and unwarranted to say the least. May God lead us into the truth as we briefly study these inspired words, words so full of comfort and so satisfying to the puzzled believer.

¶ In the first place, it is plain that the passage has special reference to those who have met death through the martyrdom which has come upon them in the frightful persecutions of the tribulational period, that short time of trouble which shall come upon the whole earth after the "snatching up" of the church "to meet the Lord in the air" and immediately before the coming of Jesus Christ to reign. It is complained by some that God has not given us a clear revelation on this theme, but in our passage we find that the curtain of obscurity, which has enshrouded the subject, is brushed back, and the Holy Spirit permits that we might learn from God's dealing with **one** class of the dead, how He deals with **all**.

¶ The subject is one in which human wisdom is valueless, so we dare assume nothing, but in the weakness of little children we bow to the statements of inspiration. What God hath revealed must be the end of our knowledge. But let it be said—we dare not fail to go to the

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full extent of what He has revealed. To go beyond God's word is presumption; to fail to take Him at His word is faithlessness.

¶ First, the souls in the vision "cry out with a loud voice." Reasonings, vain imaginings, and evasions and explanations that explain the passage clear away can mean little to the truth-hungry child of God. What does any mere man know about this subject? Only what God has shown. We are in the field of pure revelation. We, therefore, believe what God says,—The slain souls spoke, they cried out.

¶ Second, they look with eagerness for the fulness of time, when God shall send forth Christ in the second coming to "wreak vengeance on those who know not God." They are waiting for the time of judgment on the earth, and judgment will be when Jesus comes; hence, they are waiting for His coming, for judgment on their enemies, and for the resurrection. Their words are, "How long, O Lord, holy and true, dost thou not judge and avenge on them that dwell on the earth?" They know that judgment has not yet fallen on the earth, they know that God has not yet sought vengeance for their blood, they know that only God has the power to accomplish these things, they believe He plans to perform justice at some time, for they say, "How long?"

¶ Third, in view of all these things, there is only one conclusion at which we can possibly arrive. The dead are conscious and expectantly awaiting the moment when God shall bring about the manifestation of His wrath and power upon the earth by the second coming of His Son. The state of the dead is indeed unsatisfactory and far below the glories that shall be manifested in us when He shall appear and bring His children forth in resur-

rection splendor. But, thank God, it is a conscious state and not a condition of nothingness, vacancy and utter cessation of being. God's word is true.

Signs of The Times

WHAT are the industrial conditions of this age? Is it not strange that the statements which we hear on every hand are so contrary to the facts? Is it not strange that Satan, the god of this age, should succeed in blinding the eyes of the world to such an extent that men are led en masse into that optimism which Carlyle so aptly dubs "a fool's paradise"?

¶ Mr. Frank Weston, pastor of the Immanuel Baptist Church of Toronto, Canada, had an interesting statement on this subject in *Our Hope* some months back, extracts from which we give below.

The epistle of James has more to say of social and industrial relations than any other New Testament epistle.

All through this epistle we find a clear recognition of two classes, the rich and the poor—the capitalist and the laborer.

Read James 5:1-6. There are four things here foretold.

1. A Vast Increase of Wealth.

"Ye have heaped treasure together in the last days" (James 5:3).

This is a distinct affirmation that there would be a great accumulation of wealth in the last days of this age.

And are we not seeing the fulfillment of this prediction?

Mr. Gladstone, in a speech, said: "I believe there has been a greater accumulation of wealth within the period of some of the gentlemen before me than in all the preceding time since the time of Julius Caesar."

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Mr. M. G. Mulhall gives the increase as follows:

Great Britain, 1830.....	\$16,890,000
1884.....	45,300,000
United States, 1850.....	8,430,000
1884.....	51,670,000

The increase during the last seventy-five years is one of the most marvelous facts that was ever written upon the pages of earth's record. It seems as if an unseen hand had opened every source of wealth and offered it to satisfy the longing of mankind.

2. The Unequal Distribution of This Wealth (James 5:4).

God designed that all classes should so share in His providential blessings that they might be comfortable and happy. Early Jewish law made it impossible for a few to hold all and so cause the poor to suffer. But in the last days in the wider sphere of the world James sees great wealth in the hands of a few while many suffer.

At this moment the predicted condition exists.

In Great Britain and Ireland there are 72,000,000 acres of land. Of this, 44 men own 9,374,000 acres (one-seventh).

Of English laborers, Frederick Hudson says, "Ninety per cent have no homes they can call their own beyond the end of the week; have no bit of soil that belongs to them . . ."

England is very rich, but her wealth is not in the hands of the people.

This terrible condition does not exist in England only; it is a world-wide condition.

In the United States fifty years ago, there was some approach to equality. A millionaire was almost unknown. Public charities were few because little required. At that time the average wealth was \$2,500 per family, and the average family was possessed of something near that amount.

How is it today? The United States is owned by less than 250,000 persons. If present tendencies continue, in thirty years the United States will be owned by less than 50,000 persons.

Nearly 70 per cent of the American people are homeless; renters, owning no land, having no right to a foot of soil.

Meanwhile one man has a yearly income of over 20 millions.

There are men who can build a \$700,000 stable, pay \$300,000 for a pleasure boat, furnish their home with solid silver bath

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tubs, and spend one million on a wedding, while the masses are growing poorer every year.

3. **Luxury and Suffering.**

"Ye (**the rich**) have lived in pleasure" (James 5:5).

"The cries of them (**the laborers**) which have reaped are entered into the ears of the Lord of Sabaoth" (James 5:4).

One of the great social events of modern date was the ball given by Mrs. William Astor, of New York. The ball was made remarkable in the fact that \$20,000,000 worth of jewels were worn and displayed. Over \$5,000,000 in gems flash light from the persons of the most distinguished twenty, Mrs. William Astor herself wearing jewels aggregating nearly \$1,000,000. Ten detectives were employed to guard the wears of the gorgeous gems from possible thieves, who might too strongly covet the highly concentrated and brilliant forms of **stolen wealth**.

Thousands in this same city are in dire need of common food and clothing.

4. **Injustice to Laborers.**

"Fraud" (James 5:4).

Examples are more forceful than arguments; so let us look at some examples.

The "Pacific Mills" paid a dividend not long ago of 22 per cent on a capital of \$2,500,000. At the time the wages paid the wealth producers was 90 cents per day.

The "Standard Oil Company" pays \$1.50 per day, and one stockholder takes \$22,000,000 per year.

Every nation upon the earth is now greatly troubled by the "labor question." It has circumnavigated the globe.

The strongest governments have for the last 10 years used all their wisdom and power to settle this conflict, but as yet there has been no settlement. The toiling millions are aroused.

Prof. Ely (of Johns Hopkins University) says: "I must frankly say that I believe we are just beginning to enter a terrible era in the world's history—an era of domestic warfare such as never has been seen, and the end of which only the Almighty can see."

What are the lessons for us?

1. We are standing at the juncture where prophecy becomes history.
2. The Lord is about to take hold of the affairs of the earth.
"Be patient, brethren, unto the coming of the Lord . . ."
The adjustment of all things is to be put into Christ's hands.

Progressive Christianity

WE have heard of "Progressive Euchre," "Progressive Whist," "Progressive Forty-two," "Progressive Flinch," and "Progressive Some'r'set." We live in an age which many call a "Progressive Age"; and we have the "Progressive Wing of the Republican Party," but it has remained for the Honorable Theodore Roosevelt to issue a clarion call for "Progressive Christianity."

¶ It is usually a bit difficult at first blush to know just what the intrepid Teddy is driving at, but a most startling example of something "new under the sun" was mentioned in a recent issue of The Denver Post, which may answer all of the requirements of T. R.'s "Progressive Christianity"!

¶ We give a portion of the article.

A church organization for men, with no collections of any kind, and where the members may bring their pipes and smoke during the services, is the ideal church society, according to Rev. Henry Foster.

The organization was really started last year and its purpose was to interest men who never go to church. The members elected officers and conducted their meetings according to parliamentary laws, but they did not pay in one penny of dues or any other money.

The fundamental principles of religion were taught by Rev. Mr. Foster, but the men were not

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even invited to come to church. They were not urged to become Christians, but were allowed to do and think as they pleased.

¶ Smoking in church service! No giving of financial support to the work! No invitation to accept Christ! The “principles of religion” taught to the men by the misguided founder of the iniquitous institution! Every man to think as he pleases! Every man to do as he pleases!

¶ Atrocious, infamous, unscriptural, blasphemous! As these terrible manifestations of the activity of the evil one come forth on every hand, may they be as warning voices to God’s “little flock,” turning them from every form of worldliness and teaching them the great lesson that God is a spirit and they who worship Him **must** worship Him in spirit and in truth (Jno. 4:24).

¶ “Progressive Christianity” indeed, — rather say, “Retrogressive Christianity”!

The Change

AS we send forth the first number of the second volume of “Grace and Truth” we make some marked improvements. Some of our readers, loyal to the interests of the magazine, felt that the paper on which we were printing was a little too heavy, while others were clamoring for more reading matter. In response to these suggestions a lighter grade of paper will be used, beginning with the March issue and the number of pages will be increased from forty-four to sixty, a growth of sixteen pages. May God richly bless this enlarged testimony to His truth.

Regeneration

By Dr. Wm. A. Crouch
of Liberty, Mo.

OBSERVE yon piece of hard, cold, scaly, obdurate steel. Plunge it into the forge. Blow upon it, and behold it change its color as the heat increases. First a faint red, then a cherry, then to a whitish. As it nears the melting point it emits sparks in every direction, beautiful, hot, radiant, and the hard, cold, obdurate metal becomes pliant and yields to the gentlest blow of the workman's hammer. He can bend it into any form desired. He can draw it to enormous lengths. It has imparted to it a **new nature**. Its hardness is changed into softness, its obduracy into pliancy, its coldness into heat, its uncouthness into beauty. The whole molecular arrangement is changed, its bulk is enlarged, its ductility is so increased as to enable it to be drawn into the most delicate musical strings and when arranged with other strings of a similar experience, and attuned, make heavenly music. It imbibes a **temper** that fits it for a Damascus blade that has no mercy on traitors and foes to humanity. It is suited for springs by which to wind and unwind the time allotted for the earth and planets to pace around their pre-determined orbits. This useless bar is transformed into needles to stitch up the severed arteries and bleeding wounds, and keep in its proper channels the red life-stream. A thousand other things it is useful in

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doing, because its **nature** has been **changed**—it has been **re-generated**. You ask how? I shall not tell you. You ask where? I say in the forge. You say: How strange! ¶ “So is every one born of the Spirit.” Regeneration of a soul is not the only mystery in the universe. Regeneration is a common occurrence; but its mystery is not solved nor its necessity lessened by its frequency. The time will never come when one can take a piece of cold steel and form it into a watch. Fire, forge, electricity or some transforming agent must change its nature. Life is a **process** of regeneration in the realm of matter.

¶ A sound and thorough education is the regeneration of man intellectually. What a change it works in and on the raw son of nature. All, or any of these transformations may not put a new wheel into the machine but they apply a new energy. Lazarus had no new members furnished him, but he had a new life to animate him. The soul may have no new faculties added in regeneration, but a new life permeates them and the soul has functions and performs them, which were impossible before it was re-born.

¶ Regeneration is a spiritual work. The agent is Spirit, the Holy Spirit. The subject is spirit. Man's spiritual part of himself is changed, renewed, quickened, made over, so that the result is so different as to be called a “new creation.” No power on earth can accomplish this change; it is “from above.” It is a divine prerogative, and can neither be done nor undone but by omnipotent power and divine grace.

¶ It is a **permanent change**. It is the impartation of a new and holy nature, and can neither change itself nor be changed.

¶ It is also a **sovereign act**. The reason for the act and

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the choice of the subject are found in God's good pleasure. "He hath mercy on whom He will have mercy; and whom He will He hardens."

¶ In regeneration no violence is done to man's physical, intellectual or moral nature. Man's identity is not changed in regeneration. He is the same person, but has a new nature, has new desires, new aspirations, new and different enjoyments—loves what he once hated, hates what he once loved—sees what he once could not see, and sees the same things differently. He is conscious of the change, and wonders at it. He marvels at its simplicity, but is confounded in every attempt to explain it. He is conscious that new springs of gladness and peace are opened in his soul, and that there is in him a well of living water springing up in his new-found being.

¶ The affections have been changed, not destroyed; the judgment enlightened, not ignored; the will gently inclined, not forced.

¶ God, who created man in His own image, does no violence to His own handiwork in man's re-creation.

¶ "So is every one born of the Spirit."



There is a deep joy in actually suffering physical violence for Christ's sake.

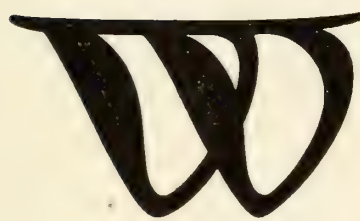
David Hill.

The Name of The Lord, Jehovah

By Dean Hart of Denver, Colo.

And God said unto Moses, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my Name forever, and this is my Memorial unto all generations (Exodus 3:14, 15).



HAT a world of interest opens before the reverent student of the Bible, as he notices the variation of the proper names in such a passage as this.

God—then, the LORD God—why the Children of Israel and not the descendants of Jacob? Why Abraham and not the Patriarch's original name Abram? Why should Abram and Jacob be changed and Isaac left unaltered? Why "the LORD God" of your fathers, and not the LORD God of Abraham, but "the God" of Abraham? Why the direct assertion, "This (LORD God) is my Name for ever"? and why doth the Lord declare, that all down the ages, even to us, "upon whom the ends of the world have come," this great Name, "the LORD God," should stand for God's "Memorial," a monumental reminder of that view of his character which is of most concern to us? Why all this?

¶ Do you suppose that He, whose very words these

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are, would speak "purposeless words," and just for the sole sake of variation, would ring changes on a set of similar or synonymous words? that it is with Him, as the fashion happens with us writers in the sand, that it is not good literary "form" to repeat the same word in close contiguity, and so He varied His diction for the sake of its sounding well?

¶ The mere statement of such a supposition is to cast it aside without another thought.

¶ And yet, strange to say, one of the widest accepted results of that Biblical criticism known as "Higher Criticism," a result accepted and adopted by almost the whole literary world, asserts that the Old Testament, as we have it, is a compilation made by various editors, whose names have been lost in oblivion, and to whom no ancient writers—Jewish rabbis or Christian fathers—make a single reference; that these great literary geniuses, who produced the Book of the Race, are best known by the word by which they spake of the Deity. One was in the habit of calling Him **Elohim**; so the critics have by common consent agreed that this author shall be known as The Elohist or just **E**. Another of these ancient writers preferred to style the Deity **Jehovah** or **Yahveh**; him they therefore know as the Janvist or just **J**; and there is still another, who for some reason unknown, wrote of God as **Jehovah-Elohim**; this man is referred to by the capitals **J. E**.

¶ Enormous time and acumen have been expended in dissecting the ancient books into the various parts contributed by these various editors, who took the material they used from still more ancient documents or perhaps oral legends, which long since have perished.

¶ To me it has always been a matter of astonishment

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that this theory should have obtained such wide acceptance; and it seems more than venturesome to reject what is supported by well nigh the unanimous voice of learned Christendom. But when I wrote the articles on chemistry for *The Popular Educator*, thirty-six years ago, the whole chemical world considered the atomic theory, not a theory, but the expression of one of the facts of Nature. We knew the very weights and sizes of the ultimate atoms of the elements; and if anything seemed certain, it was that we had discovered the mode in which matter was constructed; it was built up of atoms which were indestructible and unchangeable; and if at that time some comparatively unknown chemist had asserted that the atomic theory was incorrect, his reputation, whatever it might have been, would have been ruined; and with a kindly smile the knowing ones would have relegated the venturesome young man to the class of the ignorant and unwise.

¶ And yet, the once universally accepted atomic theory is today abandoned. And I have no hesitation in prophesying that this Jahvist and Elohist theory will share the same fate as the atomic theory, because it is unable to account for certain facts, which are fundamental; and it takes no cognizance of conditions which are indisputable, and which render its supposition impossible.

¶ My text alludes to a national habit. The Israelites constructed of their names; Memorials. How often is it recorded of some notable event, that the memory of it was committed to the keeping of the name of the place where it had occurred; "Therefore the name of that place is so-and-so unto this day" (Gen. 21:31; 22:14; 28:19; 33:17; etc.). It was so with the names of persons. Whether the developing character of the individual fixed

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the name, or whether with a prophetic instinct the child was named, it matters little; the fact is well recognized, that, Name in the Bible means Character. "Is he not rightly named Jacob, hath he not supplanted me these two times?" "Thou shalt call his name Jesus (Savior); for he shall save his people from their sins."

¶ And let a man change his character and they changed his name. When he became godly, one of the four letters of the most Sacred Name of God Most High, the Tetragrammaton, was incorporated into the more worldly name of the individual; Abram becomes Abraham; Sarai becomes Sarah; Oshea becomes Je-hosua, Joshua; and if the whole nature of the man is changed and he is "born again," his whole name is changed. Jacob becomes Israel; Joseph becomes Zaphnath-paaneah; Simon becomes Peter; Saul becomes Paul.

¶ The very history of the far past is enfolded in the meaning of the names of Scripture; and it will yet probably be discovered that the reason of the preservance of the names in the book of Genesis, for whose mention we, in our ignorance, can see no possible reason, is that every name has its tale to tell and is there for "a memorial" of some happening which wrote the history of the time.

¶ That extraordinary chapter (Genesis 11) may yet yield the history of the termination of the Glacial epoch, and of the migration to cooler parts, of the main body of the early inhabitants, from the region of Mesopotamia, which was the cradle of our race, and who have left in the flint arrow-heads and stone hatchets the evidences of their presence near the melting glaciers.

¶ I think, however, I have advanced sufficiently to positively assert that the early peoples did not use names without a reason.

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¶ The Jahvist and Elohist theory proceeds upon the absurd assumption that one writer preferred to call the Deity Jehovah, and another, for no apparent reason, chose to term Him Elohim. Whereas, the evident truth is that all the terms by which the Deity was known were of purpose; that each sacred appellation was the expression of that characteristic of the Divine Being which was most prominent in that interference with human affairs which it was then his pleasure to undertake.

¶ To read the Bible with this understanding is to read it with far more illumination.

¶ The general application of this principle is not difficult.

¶ There are four terms—which the necessity of our relationship to God requires us to use in our reference to Him—**El, Elohim, Adonai, and Jehovah.**

All peoples at all times have realized that somewhere, outside the region of this visible life, there exists a Power, who is the First Cause of Creation as we see it.

¶ Nothing could not produce Something! And when that something exhibits in itself construction and device which baffles our comprehension, and at the same time excites our unbounded admiration, however far away from our reach is the understanding of what we call the secrets of Nature, still we are conscious, that if we only had a teacher who could show us, we are equipped with mental capability sufficient to comprehend the designs of the great Artificer, and to be able to follow the rationale of the construction of the organisms which form our world of life. From this belief we are led to suppose that the First Great Cause is a Being who at least has a mind of the same sort as our own; only as the Heaven is higher than the Earth, so is the Mind of the First Cause as much more stupendous than ours, and His power must

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be illimitable. This Conscious Intelligence, the Hebrews called **El**. The Egyptians seemed to have called Him **Oon**, and apparently Plato, who was three years in Egypt, adopted from them the word, for he writes (Timaeus, C. 5): "We must define, in the first place, what is that Oon which always is, but had no creation." However this may be, it is certain that in Greek, Oon came to be the name of that First Cause, to whom it is not improbable, the altar reared in Athens was dedicated, which suggested to St. Paul the topic of his address to the Areopagi; the altar bore the inscription—"To the unknown God."

¶ The Greek scholars who translated the Hebrew Scriptures into the Septuagint—the Bible used by the Lord and His apostles—in rendering the passage of my text, used the word, "I am that **I am**"—they translated into Greek, by "I am the **Oon**." Oon (being) is the present participle of the verb "I am." So that our Lord, when occasion required that He should emphasize His more than human existence, did so by applying to Himself this term for the Deity, "Before Abraham was **I am**"; "then took they up stones to cast at Him."

¶ When the posse of Temple police came to arrest Him in the Garden of Gethsemane, out of the deep shadow of the olive tree He advanced, quiet, gentle, dignified; and when they replied to His question, "Whom seek ye?" they said, "Jesus of Nazareth"; He again uttered the great word, "**I am**"; and St. John records, "As soon as He had said unto them—"I am"—they went backward and fell to the ground."

¶ When arraigned before the High Priest's court, the Spiritual Head of Israel adjured Him to tell them who He was. Again He uttered the word, of whose tremen-

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dous meaning they were well aware; He said, "I am"; upon hearing which the High Priest rent his clothes, and because of His asserted blasphemy, "they all condemned Him to be guilty of death."

¶ To these instances there is still to be added that scene narrated by all three of the Gospellers; as He approached them rowing hard against a strong head wind, in the early hours of the morning, walking on the turbulent waters, "they, when they saw Him walking on the sea, supposed that it was an apparition, and cried out": each of the evangelists narrates that He then uttered the great word, not "It is I," as we have it translated, but "I am"; and St. Mark adds, "they were amazed in themselves."

¶ This surely is all conclusive that from the effect the utterance of "I am" had upon the Temple officers, the High Priest, and the disciples, that the words were at that time well understood to be the equivalent of that word by which Almighty God expressed Himself to Moses when He said, "I am that I am." "I am the Oon." "I am EL, the First Cause."

¶ EL is used 250 times in the Bible.

¶ But look around about you; all men believe in a First Cause, all men believe in EL, but it is not all men that worship Him. You cannot worship a Principle, an Impersonal Power. If you worship you must concentrate your devotion, and present it to a Person. Therefore, to those who found God, and drawing nigh unto Him, fell down before His throne in worship, to them He became Elohim, the First Cause, who requires of men worship.

¶ Elohim occurs 2,500 times in the Bible.

¶ And is always used in exactly this connection: the Great Being, of whom and by whom all things exist, and

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whose pre-eminence the man who calls Him Elohim acknowledges.

¶ It is not, as modern critics suppose, that a certain eminent writer, one of the redacteurs of the Bible, for unknown reasons was in the habit of styling God **Elohim**, and is, therefore, by these critics, called the Elohist; but whenever the word occurs this is the explanation of its use, the narrator would have us understand that he speaks of the Creator who demands submission.

¶ And now we reach the great and incommunicable Name by which the Deity is chiefly known—**Jehovah**, which occurs 7,600 times in the Old Testament.

¶ You probably are aware that written Hebrew, until the sixth century of the Christian era, was a language of consonants; the vowels being supplied by the reader. It can well be understood how uncertain was the accurate reading of the language, for many words can be made out of the same consonants by using different vowels. This was obviated by a college of learned Jews at Tiberias, who introduced what are known as “vowel points”; that is, marks which indicate what vowels are to be used; this of course fixes definitely the spelling of the word.

¶ But until some five hundred years after Christ, as I said, only consonants were used.

¶ Four consonants—J. H. V. H.—express the word we translate Jehovah. This is called the sacred four-lettered word—the Tetragrammaton. It is sometimes written Y. H. V. H., for J and Y used to have the same sound.

¶ In Leviticus 24, we read of a man being stoned to death for “having blasphemed the Name and cursed.” They put him in ward three days “that the mind of the Lord might be shewed them,” and then the law was promulgated that “he that blasphemeth the name of the

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LORD shall surely be put to death, all the congregation shall certainly stone him." From the existence of this law, we can well understand with what dread the Name was uttered. As ritualism has always a tendency to supervene spiritualism, the fear of pronouncing the Name grew into a superstition.

¶ At first it was pronounced in the priestly blessing at the daily service and nowhere else; and finally, tradition says, even its utterance here was dropped; and at length it was only whispered by the High Priest into the ear of his successor in the dead of the night time preceding the Day of Atonement, when once a year it was uttered aloud, when the High Priest entered the Holy of Holies.

¶ To avoid its utterance, the word **Adonai**, which means "Lord" and is used of the aristocracy, Adonai-Bezek being the Lord of Bezek, was substituted for it; and to warn the reader, when he was to say "Adonai," the vowels of this word (a or e, o, a) were written underneath the Sacred Tetragrammaton J H V H.

e o a

¶ With us this word LORD is always, in the Authorized Version, printed in capital letters when it stands for Jehovah; and I am thankful to say, the American Standard Bible actually prints the word Jehovah wherever it occurs.

¶ When the study of Hebrew was revived in Europe, the scholars, who were in ignorance of this fact, supposed that these vowels belonged to the Sacred word and wrote them into the word, and so our word Jehovah or Yahovah came into existence. Petrus Galatinus, a Franciscan Monk, a converted Jew, who ought to have known better, seems to have been the first (in 1515) to

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publish this curious blunder which has so largely affected our reading of the Bible.

¶ What may have been the pronunciation of the sacred word, we do not know; and of the meaning of Jehovah, from a philological point of view, one of the best Hebrew scholars of the nineteenth century, Dean Payne Smith, says, "we do not know."

¶ Words are but counters, which carry the values the generations which use them agree they shall bear. Hence, in pretentious dictionaries, after the meaning of the word, the lexicographer supports his definition by quoting from well-known authors instances of its use, from which the reader may judge for himself if the meaning advanced is correct.

¶ The sacred narrative records that the first person who used the Great Name was Eve, the mother of our fallen race. They were outside Paradise; driven by the tyranny of sin from the joyful presence of the Lord; the light had gone out of their sky; instead of peace and happiness, fearfulness and sorrow had invaded them; they were in a hard and unsympathetic world, working from sheer necessity for their daily bread, with the sweat of their brow; the one ray of hope which lit the darkness was the promise "that the seed of the woman should bruise the head of the serpent," their enemy, who had by the subtlety of his temptation brought upon them their unspeakable woe; and this to them meant Paradise regained!

¶ Then there came the first baby born into the world. Eve knew then the reality and bitterness of the curse, "I will greatly multiply," as the Septuagint reads, "thy pains and thy groanings; in pain shalt thou bring forth children"; and she also knew that the baby was "the

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seed of the woman"; and how natural for her to seize the likely conclusion that here was the promised Deliverer, the Redeemer, who should recover for them the lost Paradise; here was their Savior! So she said just what we should expect her to say, not as the Authorized Version has it, "I have gotten a man from Jehovah," not as the Westminster reviser put into her mouth, "I have gotten a man with the help of Jehovah," but she said, "I have gotten a man—**Jehovah**."

¶ Her experience with watching the growth of the young of animals would teach her that the tiny replique of Adam, nestled in her bosom, would grow to be a man like his father; and being of a surety her seed, her offspring, this must be their Deliverer; and so **Jehovah** went down in the language of the race, signifying **Savior**.

¶ That this is no conjecture, but actual fact, is conclusively proved by the command of God that Moses should declare to the oppressed Israelites that **Jehovah** had commissioned him to announce to them deliverance. The wording of the Commission is given in Exodus 6, the passage reading: "I am Jehovah. I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty"; because the patriarchs were cattle kings, feeding their vast flocks and herds in a country already occupied, they needed protection, not deliverance. So God was "their shield," their Almighty Protector, "El Shaddai."

¶ But now the children of Israel were in the tyrannical grasp of the greatest power in the world. It was impossible they should be delivered from their slavery except by a Power greater than that of Pharaoh; hence God commands Moses to tell the groaning people that He was come as their Savior; their Deliverer, **Jehovah** had come!

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¶ “Wherefore, say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage and I will redeem you”; and He did!

¶ Whenever the great word is written, there is the idea of salvation present.

¶ Bless His Holy Name, He is a great Savior, and there is none else; and none else there surely need be. Turn your face to Him; cry aloud to Him; let your life be a shouting of “**Hosanna.**” Save LORD.” Stand here on earth with your face skywards, “looking for the blessed appearing of the Savior, Jesus Christ.” “For He that shall come will come and He will not tarry”; only have a care that you be found watching; for “to them that look for Him, He will come a second time without sin unto salvation.” “For unto Him hath God given THE NAME, which is above every name, the name of **Jehovah**, that unto Him should every knee bow, of things in heaven and things in earth and things under the earth; and every tongue shall confess that Jesus is **Jehovah**, unto the glory of God the Father.”

Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages, with spears, and clubs, give it me back again with spears flying about me, with the club knocking me to the ground—give it me back and I will still be your missionary.

James Chalmers.

read

Spirit and Method in Bible Study

By Dr. C. I. Scofield of New York City.

(From opening address, Northfield Bible Training School.)

TWO things are vital to any study of the Bible which is to issue in a knowledge of its spiritual meanings—the student must himself be in a right spiritual condition and he must have a right method. Upon these two propositions I wish to hold your thought for a little time.

I. A Right Spirit.

¶ In that wonderful passage (1 Cor. 2:7-15), in which Paul opens to us the whole mechanism of revelation and of inspiration, four statements are made:

¶ 1. The things which God has prepared for the objects of His love are undiscoverable by man. They lie outside the sphere within which eye and ear and imagination operate.

¶ 2. But, to certain prepared men God has revealed these things: the Spirit of God acting upon the spirit of man.

¶ 3. The revealed things are put into words under the control of the Spirit who revealed them; and,

¶ 4. The spiritual content of those words is spiritually discerned. "He that is spiritual discerneth all things."

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As for the natural, unrenewed man, the things which have been revealed and put into words, still as to their true spiritual import, lie outside his ken. They are "foolishness" to him.

¶ Now, think with me for a moment about that fourth expression, "**he that is spiritual.**" What does that mean? Read on into the next chapter, and note the distinction between the two kinds of Christians, "spiritual" and "carnal," or fleshly. Then, with that clue, look about you. You instantly say: "Yes, Paul's classification is true: we still have spiritually minded Christians, men and women who pray, who love, who serve; and we still have worldly minded Christians."

¶ Precisely that, then, is my meaning when I say that **the Bible differs from every other book** in that it yields its true riches only to that student whose posture of soul is right.

¶ I may, for example take up a treatise on the nebular hypothesis. I may be filled with a profound conviction that the nebular hypothesis is false and misleading. My chief object in studying it may be to criticise, reject, overthrow. And yet, if I am attentive and diligent, I may come to a perfect knowledge of what the nebular hypothesis is.

¶ But let me approach Scripture in that spirit, and though I may master the words, even commit them to memory, they will not yield to me their secret—that subtle but clear, profound but simple meaning which is to the Bible what fragrance is to the flower.

¶ **What, then, does Paul mean by spirituality?** That yieldedness to the sway of the Spirit which finds its expression in reverence, open mindedness, hospitality for

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new truth, and especially in the abandonment of the will to the authority of truth.

¶ No learning, no force of intellect, can take the place of spirituality. I hasten to add that learning and the discipline of the intellect are, in Bible study, of priceless value when yielded to the Spirit's sway. But it remains true that an uncultured saint who is spiritual will discern truth in Scripture to which the trained mind of a carnal believer will remain absolutely blind.

¶ Spirituality is to the receptive powers of man what the sensitive film is to the plate of glass in a camera. No matter how clear the glass may be, nor how highly polished, if that preparation be lacking there is no image.

¶ Here then is **an indispensable condition** of profitable Bible study. I cannot give you this, nor can I give you any substitute for it. Thank God, then, that He can and will impart to you this preparation of heart and mind, this sensitizing of your souls to Bible truth, the very moment in which you definitely, for all time and all purposes, yield your whole being to the Spirit's sway.

¶ There will be struggles, difficulties, for your minds hold much error which the truth must be allowed to displace, and there is much in your life which the truth will rebuke, but if you maintain the yielded posture the truth will make you free.

2. **A Right Method.**

¶ Even a spiritually minded believer may waste much time and effort, and grope long, unless a right system, method, be adopted.

¶ An illustration of **how not to study the Bible** is at hand in the international Sunday School system, or lack of system. I need not describe it—you all know what it is. A few verses here and there are wrenched out of

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their context and made to yield an ethical teaching. Doubtless a good many detached truths, not without value, are thus inculcated, but no one pretends that the Bible comes to be comprehended by that method of study.

¶ The sense of this need, the need of method, has brought forth, as you know, a great many suggestions. Bible study, for example, has been divided into devotional and scientific. But I have never understood why scientific Bible study should not yield devotional results, nor why devotional Bible study should not be scientific.

¶ And this brings us to a fact which is of inestimable value in our search for a right method, the fact, namely, that the Bible does not differ from other things which God has made in having no law of structure. On the contrary, **the Bible has a very obvious law of structure.**

¶ What do I mean by that? Place before you as subjects of investigation, say, a crystal, an orange, and an apple. You immediately observe that your crystal has sides and angles, and that these are measurable. You take the peel off your orange and you immediately discern septa, marks of division, and proceed to take your orange to pieces along those lines of its structure. It is **made** to come apart along those lines—they indicate the **law of its structure**, and that indicates the method of investigation. But when you remove the skin from your apple you find no septa; the law of its structure is homogeneity.

¶ Now apply this to the Bible. Ask yourself how God made it? Was it written at one time, by one hand? By no means. Open it. What is the most obtrusive fact about it? That it really is structurally in two books—the Old and the New Testaments. And you perceive that this is truly a structural fact; it was made so. Our

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divisions into chapter and verse are not structural but arbitrary—it was not made so.

¶ This structural fact at once suggests the broad outline of your method. The Bible was made in two volumes, with centuries between the end of the first and the beginning of the second—very well, you say, I will study it so. You turn to the first words of the first volume and read, “In the beginning,” and you say, “Surely, a good place to begin is at the beginning,” and you are right.

¶ But some one has told you that the Old Testament is superseded by the New—that the right place to begin is Matthew. So you open Matthew and read, “The book of the generation of Jesus Christ, the Son of David, the Son of Abraham,” and you are bound to ask, “Who were these men? When did they live? How and why does Jesus Christ come of their stock?” So you are driven back to the first volume again. Chapter by chapter you find, through reference and quotation, that the writers of the second volume assume that you have been sensible enough to study the first before beginning the second.

¶ Mind you, I am talking of Bible **study**, not of mere Bible reading, though even in the reading the New Testament would be scarcely understandable in many places if you did not know something, at least, of the Old.

¶ But you advance a step. You discover a **deeper law of structure**, namely, that the two volumes of the Bible are themselves made up of books, written at different times and on different subjects. This gives you a **detail** to add to your method. The Bible was made book-wise, book by book, you say, therefore I will study it book by book.

¶ And now you have the true method. Pursuing it,

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you find that each book was written for a purpose, and that the discovery of that purpose gives the key to the book. At once you experience an indescribable sensation of interest, of light. Are there dark places, difficulties? Use the key.

¶ Presently new light breaks in. You find that certain books have affinities, fall into groups, and that so grouped the respective books of each group throw light on each other; and with this discovery comes the new elation of breadth, harmony, unity. Oh, it is so vital, so real when we once have taken the right road.

¶ But you are not at the end yet. As you study you discover that all these writers are occupied with a Person—in the Old Testament a coming One; in the New Testament One who has come and who is coming again. You discover that all these writers have one and the same God. That He has many names, all full of beautiful meaning, and that the Bible is a wonderful revelation, progressively, of Him.

¶ Then you find certain truths recurring constantly. Altogether, you perceive, after you have studied your Bible book-wise, that you must begin again and study it truth-wise. You must bring together into one view, the sum of the teachings of the Bible about God, about man, about sin, about redemption, and all the other great Bible themes. And when you have done this you are a true theologian, and if you have done it in the Spirit you have such a theology as will make your heart glad and peaceful; as will make you a "workman that needeth not to be ashamed, rightly dividing the word of truth," as will make you worshipful, prayerful and holy.

Preach the Word

By Dr. Jas. H. Brookes

SUCH is the command of the Holy Ghost by the apostle Paul to Timothy. It occurs in the last letter the devoted servant of the Lord was inspired to write. "I charge thee in the sight of God, and of Jesus Christ who shall judge the quick and the dead, and by His appearing and His kingdom: Preach the word" (2 Tim. 4:1-2). He does not say, Preach your word, but, Preach God's Word. ¶ Yet how few preachers heed the solemn direction, given in view of the judgment, the appearing and the kingdom of our Lord Jesus Christ. Most of them take a text, and this is all of God's Word the people hear in the entire sermon. The minister, as a general thing, expresses his thoughts in his own words, elucidating, enforcing and illustrating some doctrine or precept in choice language, it may be; and the more eloquent he is, the more beautiful figures of speech he uses, the more poetical flights he indulges, the better he suits himself and his audience.

¶ A Christian mother who was ill sent her son to the church services, and when he returned, she asked him about the sermon. He replied: "There were three divisions in the first place, the minister took his text; in the second place, he departed from it; in the third place, he never returned to it." Alas! this is sadly true of most of the sermons preached in these days. No wonder the

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people are so profoundly ignorant of God's word, for they hear next to nothing of the Holy Scriptures. They are entertained; and this is the utmost they expect, just as if they had attended a musical concert, or a finely written essay at a lyceum.

¶ The longest sermons of which we have any account in the New Testament, were preached by the apostles Peter and Paul (Acts 2, 13). If examined carefully, they will be found to consist of little else than quotations from the Old Testament, and still they produced immense results, for they were preached in the power of the Holy Ghost. In the one case, "the same day there were added about three thousand souls" (Acts 2:41); and in the other, "the next Sabbath day came almost the whole city together, to hear the word of God" (Acts 13:44). In neither sermon is there a single eloquent sentence, except the eloquence of truth, and nothing that can win its way to the heart, except the sledge-hammer blows of the Bible.

¶ If a preacher is anything, he is an ambassador of Christ, and an ambassador is one sent by a government to a foreign government, to deliver the message with which he is charged, and to represent its interests. If the ambassador should lose sight of his message, and propose to entertain the court where he sojourns with a nice song, or a volume of poetry, or a lecture on evolution, he would speedily be recalled, and remanded to the silence of private life. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:28, 29).

¶ Let any earnest preacher try it, and he will find that his most showy sermons are like a sunlit mist, "that ap-

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peareth for a little time, and then vanisheth away," instead of a fire that burns, and like the twanging of fiddle-strings instead of a hammer that crushes. He will find that any part of his sermons that can last, and do any good, is the portion that contains the word of God, for that alone will grip the heart and conscience, when all his gorgeous flowers of speech and splendid rhetoric will have been forgotten. His commission is precisely that given to every true prophet: "Thus saith the Lord; speak . . . all the words that I command thee to speak unto them; diminish not a word" (Jer. 25:2); "and thou shalt speak my words unto them, whether they will hear or whether they will forbear" (Ezek. 2:7).

¶ By the word we are begotten of God (James 1:18); by the word we are born again (1 Peter 1:23); by the word we grow (1 Peter 2:2); by the word we are cleansed (John 15:3); by the word we are sanctified (John 17:17); by the word we are built up (Acts 20:32); by the word we are defended (Eph. 6:17); by the word we are guided (Ps. 119:105); by the word we are made to rejoice (Jer. 15:16); by the word the rejectors of Christ will be judged (John 12:48). Besides all this, he who preaches the word of God obtains great boldness in the faith. He is not afraid of the face of clay, for if his hearers do not like what he says, he can calmly reply, "My friends, your quarrel is not with me, but with my Master; go to Him with your complaints, for I have only repeated that which He told me to speak." Thus he guarded against the danger, "the fear of man bringeth a snare" (Prov. 29:25); and he has the comfort of saying with the apostle, "If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). To such a minister, the most brilliant sermon that contains no Bible but the text is empty flapping, and he turns away from it, sick and starving. Oh,

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if preachers were wise, they would preach the word of God in the very words of God.

¶ If the experience of one who has passed more than forty years in preaching is worth anything to his younger brethren, it may be said that man's word is an empty sound, and that "the word of the Lord endureth forever" (1 Peter 1:25). Again and again have men come to announce that they were brought to Christ, or led into the ministry, by something they heard the old preacher say. But they never talk about the sermon. They do not recall the sermon, whether it was good, bad or indifferent, whether it was eloquent or commonplace. But in every instance they remember some passage of Scripture, that was deliberately and emphatically repeated; and this proved to be the turning point in the history of the soul. Do not give the people your **views** and your **opinions**, which are not worth a boy's busted balloon, but give them the word of God.



The blood of Christ can wash out blasphemy, adultery, fornication, lying, slander, perjury, theft, murder. Though thou hast raked in the very kennels of hell, yet if thou wilt come to Christ and ask mercy He will absolve thee from all sin.

C. H. Spurgeon.

Truth in Type

Conducted by
Aaron Schlessman

ISAAC, A TYPE OF CHRIST.

“BY faith Abraham, when he was tried, offered up Isaac, . . . accounting that God was able to raise him up, even from the dead: from whence also he (Abraham) received him (Isaac) in a figure (parable)” (Heb. 11:17, 19).

¶ This passage clearly declares that Isaac rose from the dead in a figure, or parable, which at once suggests to us that God was setting forth in type in this incident the rising from the dead of His own Son. The placing side by side of Isaac and Christ will reveal a most delightful analogy. So strong is the analogy and so positive is the statement of the passage just considered that the student of God’s Word must acknowledge that the story of Isaac is given to us as a glorious picture of the Christ who was to come.

¶ In Isaac we see set forth the person and character of Christ. In Isaac we see set forth the sufferings and death of Christ.

Isaac Setting Forth Christ in Person and Character.

¶ Both Isaac and Christ were children of promise. It had been twenty-five years since God had given Abraham the first promise till the time of his birth. God spoke, saying, “This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir” (Gen. 15:4). The birth of Christ had long been foretold.

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The promise was given to Adam. The prophets told of it, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

¶ The birth of both was pre-announced. While in the plains of Mamre, the angels visited Abraham and Sarah, saying, "And, lo, Sarah, thy wife, shall have a son" (Gen. 18:10). And the angel Gabriel was sent from God unto the city, Nazareth, to a virgin, "And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son" (Luke 1:30, 31).

¶ The name of both was given before birth. "And God said, Sarah, thy wife, shall bear thee a son indeed; and thou shalt call his name Isaac" (Gen. 17:19). And to Mary the angel said: "Thou shalt bring forth a son, and shalt call his name Jesus" (Luke 1:31).

¶ The birth of both was contrary to nature. Sarah was barren, and her only hope was in God. "But Sarah was barren; she had no child" (Gen. 11:30). But "Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him" (Gen. 21:2). Christ was begotten of the Holy Spirit. An angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that conceived is of the Holy Spirit (Matt. 1:20).

¶ The birth of both caused great rejoicing. Abraham had waited long since the first promise that in "his seed all the families of the earth should be blessed," till the birth of Isaac. And the birth of a son gave great joy. "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me" (Gen. 21:6). Sarah's rejoicing was because of the birth of Isaac (Gen. 21:2-5). The birth of Christ had long been foretold. It was prophesied that He should be the joy of the whole earth.

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Hence the angel announced His birth to the shepherds at Bethlehem and said: "Fear not, for behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Savior, which is Christ the Lord" (Luke 2:10, 11).

¶ Both are emphatically called "an only son." God said unto Abraham, "Take thou thy only son" (Gen. 22:2). And again we are told that Abraham "offered up Isaac: . . . his only begotten son" (Heb. 11:17). Of Christ it is said: "For God so loved the world, that He gave His only begotten Son" (John 3:16).

¶ Both are descended from Abraham. Concerning the birth of Isaac it is written: "For Sarah conceived, and bare Abraham a son" (Gen. 21:2). Concerning the genealogy of Christ it is written: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matt. 1:1).

¶ Both were mocked and persecuted by their own kindred. Isaac is mocked and persecuted by Ishmael, his brother. "Sarah saw the son of Hagar, the Egyptian, . . . mocking" (Gen. 21:9, 10). And we are emphatically told of the persecution. "Now we, brethren, are children of promise. But as then he (Ishmael) that was born after the flesh persecuted him (Isaac) that was born after the Spirit" (Gal. 4:28, 29). Christ is mocked and persecuted by the Israelites, His brethren. "And they platted a crown of thorns and put it upon His head, and a reed in His right hand; and they kneeled down before Him, saying, Hail, King of the Jews!" (Matt. 27:29). "Him, . . . ye by the hand of lawless men did crucify and slay: whom God raised up" (Acts 2:23, 24).

Isaac Setting Forth Christ in Suffering and Death.

¶ The death of both was to be a sacrifice. God in testing Abraham, said: "Take now thy son, thine only son,

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Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him therefor a burnt offering upon one of the mountains which I tell thee of" (Gen. 22:2). God sent Christ into the world to be a sacrifice for all. "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5:2). "He gave Himself a ransom for all, to be testified in due time" (1 Tim. 2:6).

¶ As Isaac went to the place of death in obedience to God, so Christ died in obedience to God. God told Abraham to take Isaac, his son, and go to the land of Moriah, and offer him there for a burnt offering. "And Abraham rose up early in the morning . . . and took two young men with him, and Isaac, his son, and clave the wood for the burnt offering, . . . and went unto the place of which God had told him" (Gen. 22:3). Isaac had not forfeited his life by the breach of any human law, but it pleased the Lord to try Abraham's love, faith, and obedience; in like manner Jesus knew no sin, and there was no cause of death in Him; but "the Father sent the Son to be the Savior of the world" (1 John 4:14), and "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became **obedient** unto death, even the death of the cross" (Phil. 2:7).

¶ As Isaac himself carried the wood on which he was to die; so Christ carried His own cross. "And Abraham took the wood of the burnt offering, and laid it upon Isaac, his son" (Gen. 22:6). The Jews "took Jesus therefore: and He went out bearing the cross for Himself" (John 19:17).

¶ As Isaac went willingly to the altar, so Christ went willingly and freely to the cross. All that God com-

manded had been obeyed, "And they came to the place which God had told him of; and Abraham built an altar there, and laid him upon the altar upon the wood" (Gen. 22:9). Christ "gave Himself for us, that He might redeem us from all iniquity" (Tit. 2:14). He said: "I lay down my life" (John 10:17). "He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" (Isa. 53:7). Christ was conscious that He had done nothing to forfeit His life, and He knew that it was in His power to escape, yet He made no resistance, for He came "that they might have life."

¶ As Isaac rose from the place of death in resurrection, Christ rose in glorious victory over death. "By faith Abraham, when he was tried, offered up Isaac: . . . accounting that God was able to raise him up, even from the dead, from whence also He received him in figure" (Heb. 11:17, 19). By the last clause, "from whence also He received him in figure," we see Isaac restored to his father, Abraham, as if he had been raised from the dead, and this was a typical representation to Abraham of the real death and resurrection of the Messiah. Christ alluded to it when He said, "Your father, Abraham, rejoiced to see my day; and he saw it and was glad" (John 8:56). In like manner Jesus Christ who was really dead, actually rose on the third day, the appointed time. "He is not here. He is risen, as He said. Come, see the place where the Lord lay" (Matt. 28:6).

¶ In both cases, God directly interposed. God only could have restored Isaac. He only had power to burst the bonds in which Jesus lay and call back the disembodied soul. God was the restorer of both. Death was swallowed up in victory.

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ISAAC SETTING FORTH CHRIST IN PERSON AND CHARACTER.

ISAAC.

A child of promise.

Gen. 15:4.
Gal. 4:28.

Birth pre-announced to Sarah
by an angel. Gen. 18:10.

Name given before birth.

Gen. 17:19.

Birth contrary to nature,
Sarah being barren.

Gen. 11:30.
Gen. 21:2.

Birth gave great joy.

Gen. 21:6.

Emphatically called "An only
Son."

Gen. 22:2.
Heb. 11:17.

Descended from Abraham.

Gen. 21:2.

Mocked and persecuted by
Ishmael, his brother.

Gen. 21:9-10.
Gal. 4:28-29.

CHRIST.

A child of promise.

Isa. 7:14.

Birth pre-announced to Mary
by an angel.

Luke 1:30-31.

Name given before birth.

Luke 1:31.

Birth contrary to nature, be-
ing begotten of the Holy
Spirit.

Matt. 1:20.

Birth gave great joy.

Luke 2:10-11.

Emphatically called "An only
Son."

John 3:16.

Descended from Abraham.

Matt. 1:1.

Mocked and persecuted by
the Israelites, his brethren.

Matt. 27:29.
Acts 2:23-24.

ISAAC SETTING FORTH CHRIST IN SUFFERING AND DEATH.

ISAAC.

Went to the place of death
as a sacrifice.

Gen. 22:2.

Went to place of death in
obedience to God.

Gen. 22:3.

Carried the wood on which
he was to die.

Gen. 22:6.

Went willingly to the altar.

Gen. 22:9.

Rose from the place of death
in resurrection.

Heb. 11:17-19.

CHRIST.

His death was a sacrifice.

Eph. 5:2.
1 Tim. 2:6.

Died in obedience to God.

1 John 4:14.
Phil. 2:7.

Carried the cross on which
He died.

John 19:17.

Went willingly and freely to
the cross.

Tit. 2:14.
John 10:17.
Isa. 53:7.

Rose in glorious victory over
death.

Matt. 28:6.

Outlines for God's Workmen

Gathered by
Robert Regan

HOW OUR NEEDS ARE MET BY THE PROMISES OF THE HOLY SPIRIT.

- ¶ 1. When we are unloving (Rom. 5:5).
- ¶ 2. When we cannot pray (Rom. 8:26, 27).
- ¶ 3. When our prayers seem not to reach the Father (Eph. 2:18).
- ¶ 4. When we are weak in faith (1 Cor. 12:8, 9).
- ¶ 5. When we are weak in purpose (Eph. 3:16).
- ¶ 6. When we fear others (2 Cor. 3:17).
- ¶ 7. When we do not understand the Word (1 Cor. 2:10, 11).
- ¶ 8. When we do not know what to do or where to go (John 14:26; 16:13).
- ¶ 9. When we feel our inability (Zech. 4:6).

F. A. Hatch.

Romans 5:1, 2.

- ¶ Justification by Faith—Past.
- ¶ Standing in Grace—Present.
- ¶ Rejoicing in Hope—Future.

A. M. Clemence.

CHRISTIANS—WHAT ARE THEY?

- ¶ They are the Children of God (Gal. 3:26).
- ¶ They are Forgiven (1 John 2:12).
- ¶ They are Justified (Acts 13:39).
- ¶ They are Sanctified (1 Cor. 1:2).
- ¶ They are Made Nigh unto God (Eph. 2:13).
- ¶ They are Complete (Col. 2:10).
- ¶ They are Kings and Priests unto God (1 Pet. 2:9).

Harold F. Sayles.

“EVEN AS HE.”

- ¶ 1. In separation from the world (John 17:16; 1 John 3:1).
- ¶ 2. In purity of heart and life (1 John 3:3; 1 Pet. 1:13-16; John 17:17-19).
- ¶ 3. In daily walk and conversation (1 John 2:6; 3:7; 1 Pet. 2:21; 2 Cor. 3:18).

S. R. Briggs.

BELIEVER'S PATH IN OLD TESTAMENT.

- ¶ 1. Path of obedience.—After God (Deut. 13:4).
- ¶ 2. Path of holiness.—Before God (Gen. 17:1).
- ¶ 3. Path of fellowship.—With God (Gen. 5:22).

S. R. Briggs.

The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

ELIJAH GOES UP BY A WHIRLWIND TO
HEAVEN.

Exposition.

2 Kings 2:1-18. March 5, 1911.

“**A**S the shining light, that shineth more and more unto the perfect day” was Elijah’s life, “the path of the just” (Prov. 4:18). Out of the gloom of sin, through the twilight of a redeemed, but earth-bound life, up to eternal day in heaven—such is the way of grace with believing souls.

¶ **1. The Loyalty of Elisha** (vs. 1-6). Elisha was the servant of Elijah (1 Kings 19:21; 2 Kings 3:11). His loyalty was tested by the thrice repeated “tarry here, I pray thee” of Elijah, and by the reminder of the sons of the prophets that his master would soon be taken away. It was abundantly proven by his whole-hearted following **all the way** from Gilgal across the Jordan. Elijah was worthy of such a following, for he could say at every move, “the Lord hath sent me.”

¶ We serve a worthier Master, the Lord Christ in heaven (Col. 3:24; Eph. 6:9; Col. 4:1). Thrice shame upon us if we, with such a Master and in such a day of grace, do not yield as cordial and spirited a service as that of Ruth to Naomi and of Elisha to Elijah! Our

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Lord rightly demands from His redeemed servants **lives wholly separated unto Him and His cause**. We must learn from His word the service He requires, and by His grace bring it as the offering of love (John 10:27; 1 Cor. 6:20; Rom. 12:1; 2 Cor. 5:15; John 12:26; 1 Pet. 2:21; John 6:67, 68; 15:20).

¶ **2. The Translation of Elisha's Master** (vs. 7-18). There are at least five things worth knowing about the translation of Elijah.

¶ **One**—It took place in God's own time, or "when the Lord would." A well-ordered life is ordered of the Lord from beginning to end. Our part is to obey and follow, His to direct in every detail (John 21:22).

¶ **Two**—There were witnesses, one near, many afar off, with the Jordan between. God's power divided the waters that Elisha might draw near to the place of greatest blessing. God conquers obstacles for him who moves on in the assurance of faith (Heb. 10:22, 23).

¶ **Three**—It brought to Elisha a double portion of Elijah's spirit. According to law the inheritance of the firstborn son was a double portion (Deut. 21:17), and for this portion, not of earthly goods, but of his master's spirit, Elisha prayed. The granting of this portion was conditioned upon his getting a vision of Elijah in his departure. Thus the disciples who witnessed the ascension of their Lord were blessed with a double portion of His Spirit on the day of Pentecost. Does not our possession of His power, by the infilling of the indwelling Spirit, depend upon our vision of the risen, ascended and glorified Christ (Col. 3:1; Heb. 12:1, 2)?

¶ **Four**—For Elijah it was the exchange of fields of battle for fields of glory. This blessed exchange awaits all who, like Enoch of old, are by faith heirs of every promise of grace. In the Father's own good time all who believe

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will rise above the din and roar of earthly conflict to the peaceful homeland where is heard only the divine melody of love. It will not be in the whirlwind of Elijah, attended by glowing steeds and the chariotry of heaven. But, by a greater miracle, our conveyance thither will be by the strong magnetism of the Savior's own presence, who shall come "with a shout, with the voice of the archangel, and with the trump of God" (1 Thes. 4:16, 17; 1 John 3:2; 1 Cor. 15:52).

¶ Five—It was too wonderful for unbelief (vs. 16-18). Strange to say, the unbelieving were sons of the prophets, theological students in the school at Jericho. They must have an investigation to determine whether it could really be that God had taken Elijah, or had merely borne him away in a cyclone to cast him upon some mountain or into some valley (vs. 16). The latter view could find ready acceptance, because it would be **scientific and natural**. One man dares to oppose this assemblage of critics. It is he who has the mantle of the man of God (vs. 13).

¶ Alas for the school at Jericho! It was too **progressive**. By a strange robbery it had taken to itself the methods of twentieth century "higher (destructive) criticism." With sorrow it must be said that upon a host of teachers in our own evil age (Gal. 1:4) there seems to have fallen a double portion of the spirit of the fifty who withstood Elisha. The need of full confidence in God and His word is reiterated throughout the Bible (Acts 24:14; Luke 17:5; 1 Cor. 16:13; Heb. 11:6; John 14:1; 2 Chron. 20:20). May God give us the faith of His true servant, that we may with confidence rejoice in **all the miracles of our wonder-working Lord**.

Thought Producers.

¶ Verse 1. How had Elijah requested to leave earth?

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By death (1 Kings 19:4). How did God take him? Vs. 1. Is God's or man's will established? Acts 5:38, 39. What is the difference between God's and man's ways and thoughts? Isa. 55:8, 9.

¶ Verses 2, 4, 6. Why did Elijah go to Bethel, Jericho and the Jordan? "The Lord hath sent me." He obeyed God's voice. What is God's call to us? Rom. 12:1, 2; 1 Cor. 6:20; 10:31.

¶ Verse 7. Where did the sons of the prophets stand? "Afar off." What is the condition today of those that are "far off"? Eph. 2:1, 5, 11-13. What is the blessing of those that are "made nigh"? Both Jews and Gentiles are "made one" in Christ Jesus (Eph. 2:14, 15). What are the responsibilities to the world of those that are "made nigh" to God? (a) Be witnesses (Phil. 2:15; Acts 1:8); (b) Be separate (2 Cor. 6:14-18; Rom. 12:2).

¶ Verse 8. What did God do to the waters of the Jordan? Divided them. Does God stand by His people today with all His wondrous power? Col. 1:11. What should be our attitude toward such a God of power? 1 Pet. 5:6.

¶ Verse 9. For what did Elisha ask? "A double portion of thy spirit." What should be the believer's aim? To be filled with God's Spirit (Eph. 5:18).

¶ Verse 10. Was Elijah able to promise that Elisha's request would be granted? No. Can any man answer prayer? No. Can God? 1 John 3:22; 5:14. Does God? James 5:17, 18.

¶ Verse 11. Did Elijah know of his approaching translation? Yes (vs. 9). What wonderful translation is said to have already taken place in the experience of every believer? Col. 1:13. What translation is now the hope of God's children? 1 Thes. 4:16, 17. While we wait for the moment when we shall be translated and shall see

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Him face to face, what should be our purpose? Be transformed (2 Cor. 3:18).

¶ Verse 12. Did Elisha see Elijah after the whirlwind had snatched him away? No. Has Elijah been seen since by mortal eye? Matt. 17:1-4. Of what is the transfiguration a type? The Second Coming (2 Pet. 1:16, 17). This being the case, when would we expect Elijah to appear again? Mal. 4:5.

¶ Verse 15. Did the sons of the prophets recognize that Elisha had the spirit of Elijah? Will the world be compelled to recognize the Spirit of Christ in the life of a believer? 1 Pet. 2:15.

Golden Text Illuminated.

“Enoch walked with God: and he was not; for God took him” (Gen. 5:24).

¶ “That man has been in the army,” said a gentleman to his friend the other day, as a stranger passed them on the street. “I know a soldier by his walk.” Men ought to know Christ’s soldiers by their walk.

ELISHA THE PROPHET RESTORES A CHILD TO LIFE.

Exposition.

2 Kings 4:8-37. March 12, 1911.

ELISHA’S double portion of his Master’s spirit displays miraculous life-giving power. What Elijah was to the widow’s home at Zarephath, so was Elisha to the household at Shunem.

¶ 1. **Is It Well?** (vs. 8-26). The “great woman” of Shunem was great in her hospitality. Her home, always open to the man of God, had been blessed

with his presence and her care rewarded by the gift of a son from God. But the child when grown was suddenly stricken in the field and carried away to die in his mother's arms. Wisely she fled with her grief to the man of God, the only one she knew who could draw upon the storehouse of wonder-working power (Psa. 62:11). The prophet, with a God-given vision quick to discern distress and need, seeing her afar off, sent Gehazi, his servant, in haste to learn her want. His question was in the form of the customary greeting, "Is it well with thee?"

¶ "It is well." The reply was but the conventional salutation with which she set aside Gehazi that she might press on to the man of God. Had the searching question found its real answer, how different it might have been! "Is it well with thee? is it well with thy husband? is it well with the child?" The question concerns the household, probing deeply into the real condition. **How about it?** Has the marauding enemy of souls robbed **your** fire-side in his search of victims for the chamber of death, eternal death?

¶ 2. **Vexation of Soul** (vs. 27-30). In her trouble and vexation of soul the Shunamite woman, great though she was (vs. 8), fell humbly down at the feet of Elisha. Her prayer was persistent in spite of opposition (vs. 27). She could not be satisfied with Gehazi, but clung to the prophet himself, her only hope (vs. 30). It is like our approach to Jesus, who alone is able to meet our need. We will not come thus to Him unless driven by vexation of soul, but how much there is in this sin-cursed world to bring us to His feet in humble, persistent prayer (see Rom. 9:1-3; 10:1-3; Matt. 15:22-28; Luke 18:1-8; Acts 16:18; 17:16).

¶ 3. **The Restored Child** (vs. 31-37). (1) It was not by the staff in Gehazi's hands that the child was restored.

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(2) It was in answer to the prayer of Elisha **unto the Lord**. (3) It required the personal touch of the man of God. (4) The child, when restored, gave unmistakable evidence of life (vs. 35). (5) The God of all grace rewarded the Shunamite woman's faith by giving back to her the child she had lost in death (vs. 37).

¶ Few are the homes without mourning for the dead. In the vast majority of households there are those who are "dead in trespasses and sins" (Eph. 2:1). The staff of man's wisdom and persuasion will not avail for such. There must be the "effectual fervent prayer" of those in fellowship with the Author of life (Jas. 5:16). There must be a personal contact, by faith, with Jesus Christ, who alone can banish the chill of death by His own living warmth. Such as He hath quickened (Eph. 2:5) will manifest certain signs of life by bringing forth fruit unto Him (Rom. 6:22). To as many as have experienced the suffering of intercession for their spiritually dead there will come abundant reward in the gift of eternal life to those for whom they have prayed (1 John 5:14, 15; 2 Pet. 3:9).

¶ 4. **Eternal Life Through Jesus Christ** (Golden Text, Rom. 6:23). Through the power of God, Elisha, by stretching himself upon the still form, became to the child sight, speech, warmth, and salvation from the power of death. How suggestive is this of what Jesus Christ has become to us who were dead in sins. By the grace of God He has so completely imparted Himself to us that He has become unto us "wisdom, and righteousness, and sanctification, and redemption,"—spiritual sight and speech and the warmth of eternal life (1 Cor. 1:30). We may not know **how** the miracle is performed. We may and **do know** that such is the wonderful act of grace for all who simply believe in Jesus (Col. 2:13; John 10:28; 1 John 5:11; John 6:40, 47).

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Thought Producers.

¶ Verses 18:21. What brought sorrow into the home of the Shunamite? Death. Is the race still under the curse of death? Heb. 9:27. What is promised the believer after death? Resurrection and glory when Jesus comes to set up His kingdom (Phil. 3:20, 21; Col. 3:4; 1 Cor. 15:51-54). What penalty awaits the unbeliever after death? Rev. 21:8.

¶ Verse 22. To whom does the woman go? "The man of God." He was the intercessor between her and God. Who is our intercessor? Heb. 7:25.

¶ Verse 26. What is her answer to Gehazi? "It is well." Also to her husband (vs. 23)? "It shall be well." Why did she thus set them aside? She wanted to go "to the man of God" (vs. 22). Though men may seek to help in time of trouble, who alone brings comfort to the weary heart? Phil. 4:19.

¶ Verse 27. What did Gehazi want to do with the woman? "Thrust her away." But what did Elisha, the man of God, say? "Let her alone." When we are in need and the world would forsake us, where are we sure to find acceptance? Psa. 27:10.

¶ Verse 29. Where did Elisha send Gehazi? To the child. Was Gehazi to permit anything to turn him aside until his mission was fulfilled? No. What is our Lord's commission to his children? Matt. 28:19, 20. Shall we permit anything to turn us from His blessed service? 2 Tim. 4:1-2. Did our Lord permit anything to turn Him aside from His great work for men? "He steadfastly set his face" (Luke 9:51).

¶ Verse 30. What were the most prominent characteristics of the woman's appeal? (a) Faith; (b) Importunity. What characteristics of prayer are pleasing to God?

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(a) Faith (Heb. 11:6); (b) Importunity (Luke 11:8, 9).

¶ Verse 31. Did the deed of Gehazi accomplish anything? "There was neither voice nor hearing." The works of man cannot raise the bodily dead. Can they raise the spiritually dead? Titus 3:5; Gal. 2:16; Eph. 2:8, 9.

¶ Verse 32. How did Elisha find the child? "Dead." What was our condition when Christ came to us? Eph. 2:1.

¶ Verses 33-35. What did Elisha do? "Prayed unto the Lord" (vs. 33); "lay upon the child" (vs. 34). What was the result? "The child sneezed seven times . . . opened his eyes." It received life. How have we received life? Eph. 2:8, 9; Col. 1:14. What kind of life have we? John 6:47. Can it ever be lost? Never (John 10:28; 5:24).

Golden Text Illuminated.

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

¶ Once there was a poor woman who greatly desired a bunch of grapes from the king's conservatory for her sick child. She took a half crown, and went to the king's gardener, and tried to purchase the grapes, but was rudely repulsed. A second effort, with more money, met like results. It happened that the king's daughter heard the angry words of the gardener, and the crying of the woman, and inquired into the matter. When the poor woman had told her story, the princess said, "My dear woman, you are mistaken. My father is not a merchant, but a king; his business is not to sell, but to give." Whereupon she plucked the bunch from the vine, and gently dropped them into the woman's apron. So the

woman obtained as a free gift what the labors of many days and nights had proved unable to procure her.

¶ So our God is not a **merchant**, but a **King**; his business is not to **sell**, but to **give**. The gift of God is eternal life.

DEFEAT THROUGH DRUNKENNESS.

Exposition.

1 Kings 20:12-21. March 19, 1911.

ASTENING themselves upon kings and princes as well as the rank and file of men, the shackles of sin are proven to be no respecters of persons. They subject to the grievous servitude of vilest passions men who still make empty boasts of "manhood" and "character." The pay for such service is in the coin of defeat and despair.

¶ 1. **The Brag of Ben-hadad, and Ahab's Answer** (vs. 1-12). The king of Syria, in siege before the city of Samaria, first demanded the gold and silver and the goodliest of the wives and children of Israel, and finally that the city be turned over to the plundering army. The last demand was refused. Ben-hadad then sought to intimidate Ahab with a bragging threat, boastfully declaring that for such a host as his there would not be dust and rubbish enough in the ruins of Samaria after the conflict that all might bear away a handful (vs. 10). A famous Indian chief once aptly characterized a similar gush of empty eloquence by the words, "Heap big wind, much dust, no rain."

¶ Wisely the king of Israel answered, "Let not him that girdeth on his armour boast himself as he that putteth

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it off." The end of the battle, and not the beginning, is the place for the victor's song. The word of the Lord for boasters is with the tone of warning, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1; Jas. 4:13-16; Luke 12:18-20; Rev. 18:7, 8; 2 Pet. 2:10). **Self-confidence** is no ground for counting on future victories. **They only may hope for tomorrow who have their trust in Jesus Christ.**

¶ 2. **The Primary Cause of Defeat** (vs. 13-15). The first and real cause of Ben-hadad's defeat was **not** drunkenness. Despite the misleading title of our lesson, we must say that there is a deeper and truer reason for the loss of the battle, though undetected, perhaps, by the shallow reasoning of many. It is, however, plainly stated in a "Thus saith the Lord" (vs. 13), "I will deliver it . . . and thou shalt **know that I am the Lord.**" Back of the Syrian's drunken stupidity was the monstrous sin of contempt for the Most High God. He went down in defeat just as any man or army of men will go when set in battle array against Jehovah (Ezra 8:22; Dan. 4:34-37).

¶ God works through men in winning victories for His name. In this case He chose the **young men** of the princes of the provinces (vs. 14). In all ages God has laid His hand upon such for the battle's front. In the present spiritual conflict with forces of evil and powers of darkness there is a clear call for the young men whom He would use (Ti. 2:6; 2 Tim. 2:1, 3, 22; 1 Tim. 4:12).

¶ 3. **The Secondary Cause of Defeat** (vs. 16-21). There is no doubt that at all times one of the most prominent contributing causes for defeat and ruin has been the accursed lust of the drunkard. The misplaced confidence of Ben-hadad in the numerical strength of his great army led to reckless abandonment in revelry, feasting and

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drinking with his thirty-two kings. While thus engaged, the young men of Israel went forth from Samaria. The news was brought to the drunken king, who, doubly intoxicated with wine and self-conceit, carelessly ordered that they be taken alive, as if there were nothing to fear from the attack. The result of such generalship was the utter rout of the great Syrian army with terrible slaughter. The greatest army with drunken leaders cannot hope to maneuver successfully against the foe. Therefore it has been said, "It is not for kings to drink wine; nor for princes strong drink" (Golden Text, Prov. 31:4).

¶ Chief among follies is that of intemperance. The victim of strong drink is sure to be the fool, who hath said in his heart, "No God" (Psa. 14:1). A Bible teacher, commenting on Ben-hadad's condition, says, "The man who drinks himself drunk **courts defeat.**" It is true. The pages of God's word are replete with illustrations, warnings, and authoritative denunciations hurled against this towering evil. Take heed, for it is God Himself who speaks (Prov. 23:29-32; 1 Sam. 25:36-38; Luke 21:34; Dan. 5:2, 30; Hosea 4:11).

¶ Happy is the man who can confidently say, through all the warfare of life, "Thanks be to God, which giveth us the VICTORY through our Lord Jesus Christ" (1 Cor. 15:57).

Thought Producers.

¶ Verse 12. What were the events which led up to the incident in the opening verse of the lesson? Vs. 1-11. What city is endangered by the threat of Ben-hadad? Vs. 1. This city is the capital of which kingdom, northern or southern, Israel or Judah? Vs. 2. Of what nation was Ben-hadad king? Vs. 1. What was the message which Ben-hadad heard? Vs. 9, 11. Who sent the

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message? Vs. 11, 2. How was Ben-hadad engaged when the message arrived? "Drinking." What is God's attitude toward drunkenness today? Gal. 5:19-21. But if men would stop their drunkenness would they then inherit the Kingdom of God? No, for the good works of man never saved a soul (Eph. 2:8, 9). Is the message of God's people today an invitation to sinners to be reformed or to be regenerated? John 3:7.

¶ Verse 13. What did the Lord say to Ahab, king of Israel? "I will deliver." Who has delivered us? Gal. 1:4. How has Christ delivered us? Eph. 1:7. From what has He delivered us? Col. 1:13; 1 Thes. 1:10. From what is He delivering us? From testings (2 Pet. 2:9). From what will he deliver us? Phil. 3:20, 21.

¶ Verse 14. Who was to perform the work? Ahab, for God said "Thou." But by whose power? God's, for God said, "I will deliver." Are we commanded by God to do service for Him? 2 Tim. 2:15; Matt. 28:19, 20; Rom. 12:1. By what power? 2 Cor. 3:5; 1 Cor. 15:10; Gal. 2:20.

¶ Verses 19, 20. What was the result of the battle? "The Syrians fled." How had the Israelites fought? "They slew every one his man." Every one did his duty. What is the duty of a Christian? Rom. 6:4; Titus 2:11-13; 1 Thes. 1:9, 10; Heb. 13:1. Will the Christian be victorious in the end? 1 Cor. 15:54. Who gives him the victory? 1 Cor. 15:57.

Golden Text Illuminated.

"It is not for kings to drink wine; nor princes strong drink" (Prov. 31:4).

¶ A man climbs to the top of his beautiful home and commences to demolish it. Brick after brick comes

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down. His friends think him crazy and try to stop him, but day by day the work goes on. Roof and walls, windows and doors are taken away. From chimney-cap to foundation he carries on his work of destruction until his house is a mass of wreckage and he has on hand nothing but a mighty heap of second-hand building material. When the task is done he sits down in the midst of the rubbish and wails because his house is gone. You are right when you say, he is an imbecile.

¶ The man of God who yields his body to strong drink is tearing down his house. Brick after brick, day after day, the work goes on. He is destroying the house of his soul. He is burning up in the fires of ungoverned lust the dwelling place of the Holy Spirit. He is trampling under foot the inspired words, "Know ye not that your body is the temple of the Holy Spirit which ye have from God"? He is refusing to hear God's ringing admonition, "Glorify God therefore in your body."

¶ Some day he will look over the wreckage and call himself a fool.

REVIEW.

Exposition.

Golden Text, Psa. 144:15. March 26, 1911.

The Lesson—A Practical Point—The Golden Text.

¶ No. 1. 1 Kings 12:6-16. The fool's first folly is neglect of God, the only source of enduring wisdom. Golden Text, Prov. 13:20.

¶ No. 2. 1 Kings 12:25-33. The greatest sin is that of placing idols in the position of supremacy where God belongs. Golden Text, Ex. 20:4.

¶ No. 3. 2 Chron. 15:1-15. At the beginning of every

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revival is the Spirit of God (vs. 1). Golden Text, 2 Chron. 15:7.

¶ No. 4. 1 Kings 16:22-33. Kings who show might before men (vs. 27) may yet work evil in the eyes of the Lord (vs. 25). Those whom the world holds in high esteem may find little favor with God (Luke 16:15). Golden Text, Prov. 14:34.

¶ No. 5. 2 Chron. 17:1-6, 9:13. An alliance with Jehovah is the best assurance of success (Rom. 8:31). Golden Text, Matt. 6:33.

¶ No. 6. 1 Kings 17:1-16. Elijah was not the guest of the raven nor of the indigent widow, but of God Himself. Those who trust Him have a good Provider. Golden Text, Psa. 34:10.

¶ No. 7. 1 Kings 18:25-39. The **true** God is the God who answers prayer. Jehovah is God. Golden Text, Josh. 24:15.

¶ No. 8. 1 Kings 19:1-16. God works mightily by the still small voice as well as in the tempest and fire. Golden Text, Isa. 40:31.

¶ No. 9. 1 Kings 21:11-20. Safety from the sin of covetousness lies in contentment with the treasures that are in Christ (Phil. 4:19). Golden Text, Luke 12:15.

¶ No. 10. 2 Kings 2:1-11. A glorious translation from earth to heaven will crown the wonders of grace for the believer in Christ. It will be when Jesus comes again for His own (1 Thes. 4:16, 17). Golden Text, Gen. 5:24.

¶ No. 11. 2 Kings 4:25-37. Is it well with thee? A glad affirmative response may come from all who have eternal life in Jesus Christ. Golden Text, Rom. 6:23.

¶ No. 12. 1 Kings 20:12-21. Back of the drunkenness and other follies of men is contempt for God, the real cause of defeat. The real assurance of victory comes

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by the word of God to all who are in Christ Jesus.
Golden Text, Prov. 31:4.

Thought Producers.

¶ No. 1. What is it that reveals true wisdom? Prov. 9:10. Does the world regard true wisdom as wisdom? 1 Cor. 1:18, 23, 24.

¶ No. 2. Do the people of today worship idols? Yes. What are some of the idols to which men now bow down? (a) Money (Luke 12:16-21); (b) pleasures (Luke 8:14).

¶ No. 3. To whom is the Holy Spirit given? John 7:39. What does the Holy Spirit do for those who have received Him? (a) Instructs (1 Cor. 2:12, 13); (b) guides (Acts 16:6, 7; John 16:13); (c) strengthens (Eph. 3:16); (d) intercedes (Rom. 8:26, 27). What is the believer's duty toward the Spirit? (a) Not to grieve the Spirit (Eph. 4:30); (b) not to quench the Spirit (1 Thes. 5:19); (c) but be filled with the Spirit (Eph. 5:18).

¶ No. 4. How does man judge us? By our works (Matt. 7:16, 20). How does God judge us? By our attitude toward Christ (John 3:18).

¶ No. 5. Is defeat certain for the unbelievers? 2 Thes. 1:7-9; Rom. 6:21. Is victory just as certain for the believer? Phil. 3:20, 21; Col. 3:4; 1 Cor. 15:5-7.

¶ No. 6. Does God provide for those who trust Him? Psa. 104:27, 28; Matt. 6:26. How does God provide for His children? Rom. 8:32; James 1:5.

¶ No. 7. Does God hear and answer prayer? Psa. 34:15; 55:17. On what condition does He hear and answer prayer? James 1:6; Matt. 21:22; 1 John 3:21, 22.

¶ No. 8. Does God use the mighty things or the weak things in accomplishing His purposes? 1 Cor. 1:27. Give an example of God's using the small things to His glory. Matt. 14:17-21.

¶ No. 9. Is the believer instructed against covetous-

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ness? Eph. 5:3; Heb. 13:5. Is the believer instructed to covet anything? 1 Cor. 12:31.

¶ No. 10. Will Christ return to earth in bodily form? Acts 1:9-11; John 14:2, 3. When will he come? Matt. 24:42. What incident in connection with the Lord's return is wonderfully prefigured in this lesson? 1 Thes. 4:16, 17.

¶ No. 11. Can the saved man boast in himself and say "It is well"? Eph. 2:8, 9. Wherein may he boast and say, "It is well"? Gal. 6:14; 2 Tim. 2:12.

¶ No. 12. Is drunkenness the reason for any man's condemnation? John 3:18; 5:24.

Golden Text Illuminated.

"Happy is the people whose God is the Lord"
(Ps. 144:15).

¶ Some time ago a youth of eighteen, son of a clergyman in West England, went out on the beach for a ramble in search of sea weeds. Pursuing his walk, unconscious of all but his immediate object, he at length discovered that the tide had flowed in, and he was enclosed between cliffs and advancing waters. Taking out his Bible he wrote on the fly leaf as follows: "In danger—surrounded by water—if help does not speedily arrive, I must be drowned. But Jesus, to whom I gave myself five years ago, is with me. I am perfectly happy. May He bless and comfort my beloved parents, and bring my dear little brothers and sisters to Himself, so that we may all meet in heaven." The body was discovered the next day, and the Bible was taken from the pocket of his coat.

¶ "Happy is the people whose God is the Lord" (Ps. 144:15).

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 I desire to burn out for my God.
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for

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{
 If we suffer with Him we shall also reign
}
with Him. Apostle Paul.

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azine for Earnest
Men and Women
Everywhere.

Grace and Truth

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The unsearchable riches of Christ bring most
winsome light and heat into the midst of
human sorrow and grief.

J. H. Jowett.

Grace and Truth

EDITORIAL

The Songs We Sing

SHALL we believe one thing and sing another? Shall we proclaim our faith in God's Word and sing that which is diametrically contradictory to that Word? Shall we encourage the indifferent spirit which prompts the selection of a hymn because it is "familiar" or "easy" and gives little consideration to the words? How far shall we permit our blasphemous carelessness to carry us in our wild determination to select a well-known tune or else one of the twentieth century ecclesiastical two-steps? Shall we sacrifice Bible doctrine on the altar of a catchy air? The number of songs to which objection could be legitimately raised is amazing. Our space permits that we call attention to only one or two of the more familiar ones.

¶ The Scriptures state "These things are written unto you that ye may **know** that ye have eternal life," and yet we sing in full chorus on the last verse of "Holy Spirit, Faithful Guide," the wretchedly unscriptural words:

When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but heaven and pray'r,
Wond'ring if our names are there!

¶ If we **know** we have eternal life, we certainly are not wondering if our names are there.

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¶ Again, our Savior said to His disciples concerning the sheep of His flock, "I give unto them eternal life and they shall **never** perish." Yet how often do we hear the choir and congregation singing with gusto:

Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray,
I shall forever die.

¶ If I, one of the sheep of the good Shepherd, "**shall never perish,**" then certainly I cannot sing "**I shall forever die!**"

¶ The insulting indifference to the Word of God betrayed by these Christ-denying hymns makes the singing of such songs as "Rock of Ages" like a spring of living water in a desolated wilderness.

¶ Praise God, for the clearness of the truth set forth in these lines:

Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save and thou alone.

Universal Peace

THE \$10,000,000 gift of Andrew Carnegie to make sure that peace shall be established upon the earth has caused comment of every sort from the press. Some thank God for this "great stride toward peace," while others, not quite so optimistic, are still in doubt as to whether we have seen the last of war and its terrors. A statement from Evangelist M. F. Ham on the subject

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deserves our thoughtful notice. In speaking of the Carnegie's gift, he says:

This incident is only one of the daily reminders of the imminent personal coming of our Lord Jesus Christ, to which 318 or more references are made in the New Testament alone. I Thes. 5:3: "When they are saying, Peace and safety, then sudden destruction cometh upon them . . . and they shall in no wise escape" (R. V.). Nowhere in the Scriptures are we taught to look for "peace" to rise out of the earth, but are repeatedly exhorted to look for our Savior's return from heaven.

¶ Thank God for so clear a testimony.

¶ In the twenty-fourth of Matthew our Lord emphatically predicts, not a period of universal peace, but an appalling period of universal war, when "nation shall rise against nation, and kingdom against kingdom" (Matt. 24:7). And furthermore, this unparalleled condition of warfare and tribulation shall immediately precede the second coming of Christ. Hence it is still to be fulfilled! Hear the Savior's words:

IMMEDIATELY after the **TRIBULATION** of those days shall the sun be darkened, and the moon shall not give her light, . . . and then **SHALL THEY SEE THE SON OF MAN COMING** in the clouds of heaven with power and great glory (Matt. 24:29, 30).

¶ This must be final. Instead of approaching peace, we are approaching tribulation. Carnegie's gift will only raise the fatal cry of "Peace, peace, when there is no peace." It will have about as much power as a tissue paper wall before a Galveston flood.

¶ God will yet vindicate His Word, the \$10,000,000 peace fund notwithstanding.

The Enabler

DOES God ever ask man to perform that which is impossible?

¶ It may be answered without hesitancy,
—He does!

¶ This statement is proven by these words:

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, **PUTTING ME INTO THE MINISTRY** (1 Tim. 1:12).

¶ God calls on His servant for work, hard work, glorious work, impossible work—the work of the ministry. It is work which no mere man could ever do. The servant of God is to expound the Word of God, that Word whose significance is revealed only by the Holy Spirit. The servant of God is to be a soul-winner, a work which is accomplished only by the Holy Spirit. Who is equal to these things? God is here asking man to do, that which man alone could never do.

¶ But listen to the same passage again:

And I thank Christ Jesus our Lord, **WHO HATH ENABLED ME**, for that he counted me faithful, putting me into the ministry (1 Tim. 1:12).

¶ He enables!

¶ Yes, God asks that which to us is impossible, that he might show forth His loving kindness by meeting our weakness with His strength, by answering **our inability with His enabling.**

¶ Matchless grace!

Higher Criticism

By Dr. W. B. Riley

of Minneapolis, Minn.

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Tim. 4:1-4).

WHEN one reads the epistles of John he is profoundly impressed with the thought that the Spirit of God anticipated some of the most hurtful heresies of these latter times and answered them entirely, two thousand years before they were born; such, for instance, as the unscriptural doctrine of "Perfectionism" preached in some parts, and that masterpiece of Satan, "Christian Science," and its allied movements, "Spiritualism," "Theosophy," "New Thought," etc. Paul, as a contributor to the New Testament, exceeds even John, and while there is scarcely any error of doctrine or practice which he passes over without reproof, he was peculiarly employed by the Spirit of God to anticipate and reprove attacks to be made upon "the Word of God." Our text is only one of many which the great Apostle addresses to this evident end.

¶ Any natural interpretation of this text makes it appli-

cable to the subject in hand, namely, "The Finality of the Higher Criticism."

¶ In glancing the text through, we call your attention to four of its suggestions—The Higher Criticism and the Word; The Higher Criticism and the War; Higher Criticism and Apostasy, and Higher Criticism as a Propaganda.

Higher Criticism and the Word.

¶ "Preach the Word." The great questions of the present controversy, in the theological world, are these, "What is the Word?" and "What of the Word?" "Is the Bible a divinely inspired message?" "Are its historical statements reliable?" "Is its moral code binding?"

¶ To all of these questions Higher Criticism addresses itself. We propose to bring you its answers from a man who is regarded in many quarters as a radical; and yet from a book which comes more nearly revealing not alone the concept and custom of this critical method, but its final and logical conclusions, than any other put forth up to the present. We refer to George Burman Foster's volume, "The Finality of the Christian Religion."

¶ According to it, these three assertions will not be disputed: (1) Higher Criticism denies the inspiration of the Word. (2) Higher Criticism disputes the reliability of the Word. (3) Higher Criticism rejects the authority of the Word.

¶ Higher Criticism denies the inspiration of the Word.

On page 63 Dr. Foster says, "The doctrine of the inspiration of the Scriptures . . . is of pagan origin." And on page 87 the author asserts that the doctrine of verbal inspiration was first given up, then inspiration as

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a divine guidance in the writing down of what was supernaturally revealed was surrendered; that the next step was to think of it as "a mere negative protection from error"; but it was impossible to stop there, and so they concluded that this protection referred only to the "religious content." But since the "religious content" was often but the work of mortal men, it was decided that "only Jesus was inerrant"; and then that His inerrancy applied only to the "region of religious truth." But, as if even this was too great a concession for the critics to make, Dr. Foster remarks, "The inspiration of the Book is untrue historically and impossible psychologically."

¶ Higher Criticism disputes the reliability of the Word.

This is the inevitable result of logic. Without a divine inspiration it is impossible that the Scriptures should be reliable. Dr. Foster accepts that consequence and carries the result to its inevitable end, affirming that even Jesus took on the form attributed to Him in the New Testament through "emotional reconstruction" (p. 396). His infatuated followers "dehumanized and spiritualized Him." Their affectionate feelings for Jesus went so far that "no man can tell where facts end and embellishment of facts begins" (p. 396). Adding to this argument, losses sustained by translation from one language to another, Dr. Foster concludes, "We do not surely know that we have any strictly authentic words of Jesus" (p. 400).

¶ If the New Testament writers, who were confessedly eye-witnesses of the historical facts of Christ's life, are incapacitated to write the truth by reason of their ardent admiration of the Man of Nazareth, and what they have written may not be known to us because of the difficulties of translation, how much more unreliable is the entire

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Old Testament, which deals in many instances with ages to which the writers did not belong, and has reached us by a process of translation fraught with far greater dangers?

¶ There is another, and natural step to be taken, and notwithstanding the gravity of its consequences, it is accepted by the critics.

¶ Higher Criticism rejects the authority of the Word.

Dr. Foster goes so far as to affirm that "there is no evidence up to 150 A. D. that any New Testament writers were supposed to be even sacred" (p. 106). He asserts, "There does not seem to be any passage of literature in the sub-apostolic generation that warrants the conclusion that an apostolic letter was appealed to as a sacred writing." To be sure, the Doctor is a metaphysician rather than a student of Sacred Writ, and he may be excused for his ignorance of what Peter wrote in his second epistle, 3:14, 16, quoting from Paul, and referring to "the wisdom given him." "Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given him, wrote unto you; as also in all his epistles, speaking in them of these things, wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction."

¶ And yet, the men who deny the inspiration of the Word, dispute its reliability and reject its authority are not altogether willing to give it up, retiring it to some shelf of neglect, and treating it as obsolete. Somehow

or other, often having slain it, they are loath to lay it away. We wonder whether, after all, if they are not a little alarmed lest, if they did this, the world might lose its moral light, and the much boasted Reason, in which they have trusted, return to its groveling as it has done in those parts of Italy and Spain where priests and Pope have taken the Bible from the people, and in Mexico and Cuba and South America, where Reason has been untrammelled by any special knowledge of the Word, and even, as in fair France, where the goddess of Reason was enthroned one hundred years ago, to witness the immediate Reign of Terror. Henry Rogers, in his "Eclipse of Faith," hints what would happen were the critics successful and the Bible once for all flung away by men. He records a dream entitled, "The Blank Bible," in which the world had awakened one morning to discover that every copy of the Sacred Scriptures in all the earth had been suddenly withdrawn from among men, and blank books left in their stead. And then he depicts the disappointment of the unsaved that even the way of salvation no longer existed for them; the deprivation of old age that it no longer had the promises upon which to pillow its head; the universal anxiety concerning coming morals, and so on. Dr. Arthur Pierson, speaking of this reputed dream, says, "What if every Bible should turn to blank paper, and all that other books have borrowed from it vanish likewise! What if all that it has wrought in man and for man could be obliterated from human character and history!—all ideas and ideals of chastity and charity, equity and ethics, mercy and magnanimity; all the motives for morality and piety, heroism and martyrdom, which it has supplied!" Who can conceive the wreck and ruin that would reach into every heart and home, church and community? And yet such is the logi-

cal process of Higher Criticism. If its conclusions were accepted today, the scene in the streets of Ephesus would necessarily be re-enacted, and the works of those who practiced the magical art of imposing "myths" and "mistakes" upon men in the name of inspiration, would be burned to white-ash in the sight of all. Are the critics ready to take the responsibility of such a procedure? Yet wherein is the difference between heaping your Bibles in one colossal pile and firing them, and accepting the conclusions of a George Burman Foster? To some of us, at least, the process of firing were far preferable to the retention of a book whose claims of heavenly birth are false, whose commands are only the invention of men, whose supposed historical records are simply myths, or at the most a combination of fact and fancy; and whose plan of salvation, culminating in a Christ—the sinner's substitute—is purely a delusion.

¶ But we are not fully convinced that such is our dilemma, for our text speaks to another subject, namely,

Higher Criticism and the War.

¶ "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." It is just possible that this procedure is not out of date; it is just possible that Paul is a better instructor than Foster; it is just possible that we have a right to pit this ancient scholar, who was converted from infidelity to "the faith that is in Christ" against "the modern man" who has turned from Christ to the infidelity of Rationalism; and that "reproof," "rebuke," and "instruction" are not out of place for even a higher critic.

¶ To be sure, Higher Criticism seriously object to this procedure.

¶ It excites controversy, but expects exemption from

reproof. There was a time when our critics were not much given to controversy. All that they claimed for their effusions was "a series of tentative suggestions." Even now they are careful to employ suave speech, and condone the offense of denying inspiration by encomiums on the "moral majesty" of Jesus; and the "superior literary character" of some of the sixty-six books. Their procedure reminds an English writer of the executioner who bowed down before Charles I, kissed his hand, and begged his pardon for the unpleasant business in which he was engaged, but nevertheless beheaded him straightway. Referring to the incident, Dr. George Lorimer reminds us that today "Infidelity, wearing a mask and uttering courtly words, is sharpening the axe with which to take off the head of Christianity." If Dr. Foster is to be accepted, the head of Christianity is off already. And yet when he is reproved he whines; when he is told he has no place in an evangelical pulpit or an evangelical denomination he is offended; and his defenders stand up in their pulpits on the following Sunday and affirm that "if his opposers dared they would burn him at the stake." It is too bad that a man who occupies a university chair must be reproved by his brethren; and yet if Peter in his impetuosity resented the first arrest and crucifixion of Jesus, perhaps the modern believer may be pardoned for refusing to stand by in silence while the risen Christ is "crucified afresh and put to an open shame."

¶ It raises a rebellion, but objects to any rebuke. "Rebellion" is the word we mean to employ, for these men are no longer aliens; they are in the camp. They insist upon retaining the uniform of Christ's army. They take the banner of Jesus, inscribed with His name, and bear it above their own heads. They, like Absalom, while swearing loyalty to the government of the king, are

industriously seeking the disaffected and organizing against the day of the king's overthrow. Why should they object to rebuke? Conservatives have not provoked this controversy. These Goliaths have been bestirring themselves and have been saying, "Come to us and we will give thy carcasses to the birds." While a stone from a sling does not feel good, David is not altogether to blame when he answers the challenge. Is the householder who refuses to have his house spoiled to be regarded ungracious and even contentious? Is the student who takes his stand before the door of his library and objects to having people purloin volumes at their pleasure to be condemned as having incited battle? Is the Christian believer, who rebukes a critic that would tear his Bible into shreds and dump the remainder into the ash heap, to be written down as intolerant and charged with mental martyrdom? To be sure, it is a free country, and yet there may be some limit to license. Dr. Dixon tells the story of a man who was taking his gymnastic exercises on the public street. As he widely flung his arms he struck the nose of a passer-by. Instantly the fellow landed a blow at the base of the ear. When the athlete complained that this was "a free country" and he ought to be permitted to take his gymnastics at his pleasure, it was rejoined "It is a free country; but where my nose begins your liberty ends." The believer regards the Bible as valuable above any individual life; and a blow against it is a deeper wound than can be inflicted upon his person. The man, therefore, who makes this attack, should understand forever that he must expect rebuke. Timothy cannot easily turn truant to his commission, and he is commanded to "Guard the sacred oracles." In the opinion of conservatives at least, the epistle of Jude is still inspired and by him they are exhorted

to "contend earnestly for the faith which was once for all delivered unto the saints."

¶ It essays to teach, but resents conservative exhortation. "Exhort, with all long-suffering and teaching." Dr. Foster argues (p. 163) that as the fathers were mistaken in their interpretations of the faith, and opposed the progress of science, so are their sons doing. He likens the position of the conservatives to that of the ecclesiastics who persecuted Galileo; to the opinion of John Calvin that the "heavens sun and moon move about the earth"; and to the notion of Fromundus that if the earth rotated "buildings would fly off with such rapid motion that men would have to be provided with claws, like cats, to enable them to hold fast to the earth's surface." But the Doctor forgets that one can go back into so-called science and recall even more ludicrous mistakes. When did we learn that the world was not on a turtle's back, or borne by the shoulders of Atlas? If the interpreters of the Scriptures made mistakes, and they did, what about the interpretations of the so-called science of the present? What science of twenty-five years ago is still retained in all of its particulars? If the mistakes of past theologians are to be thrown into the faces of the present-day Biblical scholars, are the mistakes of metaphysicians and so-called scientists of yesterday to be ignored in the question of the present-time shibboleth? If the rationalists who dethrone God and repudiate the Scriptures in France, see a reign of terror in flagrant lusts, disintegration of life and society, can a professor—David Schmidt of Cornell—stand up today and tell us that "Christianity has failed to adapt itself to the spiritual needs of man;" "that the supernatural in religion is foolishness;" "there is no throne beyond;" "no life," and the world escape the bitter fruits of such folly—formu-

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lated in the name of science? It is nothing short of desecration of this good term "science" when men put it to such uses. "The heavens declare the glory of God; and the firmament showeth His handiwork." Neither in the one nor the other is there a solitary conflict with the faith revealed in Sacred Writ.

"In Regions here they all rejoice
And utter forth a glorious voice,
Forever singing as they shine
The hand that made us is Divine."

(To be continued.)

¶ Every pain shows a new face when the
glory-light beams upon it. ¶

J. H. Jowett.

The Present Age

By The Editor

AT one time the newspapers and magazines of this age had the wool pulled over their eyes, but they are no longer blinded. There was a time when they boasted in the "upward trend" of all mankind, and sang jubilantly of "Betterment" from sun 'til sun, but that day is past. It is now a game of "nip and tuck" to see which great journal or periodical can unearth the rottenest specimen of political corruption, or monopolistic oppression, or social impurity. It is superfluous to say the material at hand for them to work on is almost without limit. It has remained for preachers and editors of religious magazines to present to the world the disgraceful spectacle of a man with both hands clapped tight over his eyes standing in the midst of moral, political, financial, social and spiritual putrifaction, shouting at the top of his voice, "The world is getting better."

¶ It is quite interesting to study this subject as it has been set forth in the numerous writings of man, but to us there can be but one satisfying authority,—the Word of the Living God. The clatter and din of a myriad of conflicting human opinions only produce confusion in the believer's heart. It is the certain, calm, unimpeachable testimony of God's Word that brings assurance.

¶ We consider our theme under four divisions.

¶ I. The character of the age.

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- ¶ 2. The dominant power of the age.
- ¶ 3. The last days of the age.
- ¶ 4. Our attitude toward the age.

The Character of the Age.

¶ The Bible does not leave us in the dark as to the character of this age. If words have meaning, God's statements are perfectly plain and utterly free from mystery. May we with open and reverent hearts approach this greatly misunderstood subject, ready to listen to the Word of God,—and believe, for “without faith it is impossible to please Him.”

¶ In the first chapter of Galatians, Paul is giving to the church at Galatia his Christian salutation. In the course of the salutation he makes a direct statement concerning the character of the age. His words are,

Who gave Himself for our sins, that He might deliver us from **THIS PRESENT EVIL AGE**,* according to the will of God and our Father (Gal. 1:4).

¶ In this passage we have God's estimate of the age. Men say, “This is a glorious age to live in,” but God says, “This present evil age”; men say, “This is the best age in the history of the world,” but God reiterates, “This present evil age.”

¶ The New Testament is the greatest known authority on the character of the age. The New Testament classifies the age once for all. This greatest authority does not hesitate to affirm,—the age is evil.

¶ But let us not lose sight of the other side of this pass-

*This word is rendered “world” in the King James version in nearly all of its occurrences, except in two passages where it is rightly rendered “age” (Young). It should be uniformly rendered “age” throughout the N. T.

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age. True it is, the age is evil, but our Lord Jesus Christ "gave Himself for our sins to deliver us" from this evil age and all its terrible allurements. Blessed, yea, thrice blessed contemplation. Christ hath taken our place. He hath become our ransom. Terrible though the testings of our pilgrimage may be, He is still our deliverer. What shall we fear?

¶ We proceed to the study of

The Dominant Power of the Age.

¶ Throughout God's word there are found numerous references to a creature who is the active enemy of every purpose of God. He is said to robe himself as an "angel of light" in order to trap the unwary; he is set forth as a roaring lion seeking whom he might devour; he is declared to be able to wield great power and signs and lying wonders with all deceivableness (2 Thes. 2:9, 10). His self-appointed business is to ensnare the lost so completely in his awful deceptions that they will never be brought to know the saving grace of God. It is of this terrible personage that the Apostle Paul speaks in the second Corinthian letter, referring to him by a title so amazing as to startle us into instant attention. His words are,

But if our gospel be hid, it is hid to them that are lost: in whom **THE GOD OF THIS AGE** hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them (2 Cor. 4:3, 4).

¶ From this passage we may assert positively,—Satan is the god of this age. In the ages long gone by Satan held a position of great dignity and power at the throne of God from which he fell because in his pride, he became puffed up (1 Tim. 3:6). Since that victory of pride

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in Satan he has used his great power in a ceaseless conflict against Christ, while God, instead of crushing him instantly, has appointed the period between the humility and the coming glory of Jesus as the time during which Satan should put his boasted power to the test.

¶ What a call is this to the service of God! We live in Satan's age! About us everywhere are the countless and intricate parts of the mighty "world system" which the "god of the age" has so artfully devised. Everywhere men are being sucked into this awful maelstrom! Shall we fail to declare the whole council of God? Shall we let men go pitiably down to perdition deceived by one who some day shall himself be cast into the lake of fire prepared for the devil and his angels? This is the hour, this is the moment, when the children of God should be tremendously awake to the voice of the Spirit which is saying, "Preach the Word, be urgent in season and out of season," for we live in that age in which the dominant power is Satan himself.

¶ We are now ready to consider our third point.

The "Last Days" of the Age.

¶ Inasmuch as the age is an "evil age" and Satan is its "god," one might predict the culmination without reference to the Scriptures. But in order that the truth which we have been investigating might be the more thoroughly implanted in our hearts, one passage will not be amiss. With Satan as the dominant factor in the lives of the men of an evil age, the result predicted by Paul for the last days of the age is to be expected.

¶ His words are,

This know also that in the **LAST DAYS** perilous times shall come. . . . Evil men and seducers shall wax **WORSE AND WORSE**, deceiving and being deceived (2 Tim. 3:1, 13).

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¶ The age is evil, its leader is evil, its termination could not be other than evil. As is the source so is the stream.

¶ There remains to us to study

Our Responsibility to the Age.

¶ That the believer has a definite responsibility to the age is without question. We are sure that none of the activities of the age are to be permitted to grip our lives for we are exhorted, "Be not conformed to this age" (Rom. 12:2). That Satan's evil power over a believer may become terrific is evidenced by the statement of Paul concerning the experience of one of his co-laborers: "Demas hath forsaken us having loved this present age" (2 Tim. 4:10). But to obtain a clear statement of what must be the attitude of the child of God in the midst of this Satanic activity we turn to Paul's letter to Titus, where we will find the words:

We should live soberly, righteously and godly
in this present **AGE** (Titus 2:12).

¶ Then a few words further down he says:

These things speak, exhort and rebuke with all
authority. Let no man despise thee (Titus 2:15).

¶ What are the things that Paul commands us to speak, rebuke, and exhort? The things which he has just mentioned. One of those things was that the believer should live "soberly, righteously and godly" in this present age. So then, for us to fail to speak forth and rebuke concerning the condition of this age and its wicked prince is to be recreant to the message which God has given us in trust. To fail to declare the ungodliness and lustfulness of the age is to directly disobey the command which says, "These things speak."

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¶ How the poor world needs the message. With such subtlety has Satan operated that many are denying his very existence, and all the while he leads them about arrayed in angelic radiance. Let us sound the warning note, that that which seems to be good may not be good. Satan comes to men as an angel of light, and, unwarned, they follow on. This evil age with countless forms of art, literature, and entertainment, fraternalism, reform, and monopoly carries the unthinking thousands with it whithersoever it will. Let the trumpet give forth no uncertain sound. The wisdom of the age is the wisdom of Satan! To be conformed to the practices of the age is to be conformed to Satan! So the Holy Spirit cries out, "Be not conformed to this age but be ye transformed by the renewing of your spirit" (Rom. 12:1, 2). This is our responsibility. God only can enable us to perform it (1 Tim. 1:12).

¶ God of Grace, keep our lives clean from the tarnishing taint of this present evil age, and teach us to glory only in the cross of Christ, holding fast the faithful word with holy boldness, while we wait for Thy Son from heaven.

I do not believe that there is any doctrine more needed today in the Christian church in America than the doctrine of separation. We have lost power because the line between the church and the world has been almost obliterated. I believe that the cause of Christ is suffering more from this one thing than any other ten things put together.

D. L. Moody.

Personal Growth and Blessing Through Bible Study

By Dr. C. I. Scofield
of New York City

(A Chapel Talk by President Scofield in the Northfield Bible Training School.)

YOUR presence as students in a Bible Training School implies two things: that you are seeking a better knowledge of the Word of God, and, with that better knowledge, such training in the use of the Word as will fit you for Christian service.

¶ That is well. But you have read your Bibles to small profit if you have not discovered that your Lord is far more concerned about what you **are**, than about what you **accomplish**. The Epistles—that part of the Bible which is distinctively for this church age—hold very few exhortations to activity; very many to growth, spirituality, blessing. We get the Divine order in these things in many places. See, for example, the order in Col. 1:9, 10:

- (1) “Filled with the **knowledge** of His will in all wisdom and spiritual understanding;
- (2) that ye might **walk** worthy of the Lord unto all pleasing,
- (3) being fruitful in every good **work**.”

¶ You see the order: to **know**, in order to **be**, in order to **do**.

¶ You may find the same order in Romans. From chap-

ters 1 to 8, inclusive, the subject is full salvation. Chapters 9-11 are parenthetical and concern the Jew. In chapter 12 the Apostle comes back to the Christian that he may take up the life and service of this wonderfully saved one. But before we have a word about service we have an exhortation to yield our bodies to a new life of self sacrifice, not self pleasing and this to the end that we may "prove what is that good and acceptable and perfect will of God." Then follow directions about life and service. And this is ever the Divine order. Let us then think together a little about Bible study for personal growth and blessing. And first,

Bible Study for Growth.

¶ A great many Christians do not seem to grow after conversion. I knew a man in the Southwest who often testified in prayer meetings, but it was always the same testimony—the story of his conversion in a camp meeting, in East Tennessee twenty-five years ago. Nothing seemed to have happened since.

¶ There is in nature a phenomenon known as arrested development. Sometimes the mind remains infantile while the body grows vigorously. Sometimes the mind expands in a weak, stunted undeveloped body. In either case the spectacle is pitiable. Precisely that phenomenon appears in the sphere of the spiritual. Children are born but do not thrive. Paul felt this when he wrote to his Galatian converts, "My little children, of whom I travail in birth again till Christ be formed (lit. 'full formed') in you."

¶ Now I believe that in most cases dwarfed Christians, Christians whose lives are a prolonged infancy, are so through lack of food. It is innutrition rather than flagrant sin which retards growth. Peter exhorts baby

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Christians to “desire the sincere milk of the Word, that ye may **grow thereby.**” Paul tells us that in the Word is milk for babes and strong meat for men. The Word of God, then, is that which nourishes growth in the believer. We may look upon the Bible as that which will “thoroughly furnish unto every good **work,**” coming to it for texts, and themes, and subjects for talks and for Bible readings, and this is right, but it is not feeding upon the Word. What is it then to grow by the Word?

¶ Following the natural analogy a little. I may come to a well spread table with a chemist’s interest—to take specimens of the food for analysis—then I am a higher critic. I may come to the same table that I may take the viands to a hungry man in the street—then I am a Christian worker. Or, I may come hungry myself to be fed. In that case what do I do? Appropriate, masticate, digest. And if the food be the Word of God, I **take** it for myself, I **consider** the words and their meaning until I am **possessed** of them, and then I **meditate** upon them, applying them personally to myself.

¶ And beyond that I have **nothing to do.** It is the office of the Spirit to turn that food into the blood and bone and muscle of a vigorous Christian life. In a perfectly healthy human body the digestive processes are unconscious.

¶ Now let us think for a little of

Bible Study for Blessing.

¶ What do we mean by blessing? Commonly, something in the sphere of the emotions merely. We mean that we want to get happy. That is legitimate. God wants His children to be happy. But the Bible means something deeper than that by the beatitudes—the **blessednesses.** Indeed, happy feelings, if they are to abide,

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must be a kind of by-product of blessing. Look, for example, at the beatitudes. "Blessed are the merciful." But mercifulness is a state of being, not a state of feeling. "Blessed are the meek;" not those who are trying to **act** meekly, but they who have **become** meek are "blessed."

¶ But none of us are merciful or meek by nature. Mercy and meekness are characteristics of God. But these are reproduced in the believer by the Holy Spirit (Gal. 5:22, 23). The first aspect of Bible study for **blessing** is such study of the Bible as shows us what the **blessed qualities** are that we may yield to the Spirit for their reproduction.

¶ But there is another kind of blessing—that which comes from an apprehension by faith of what Christ has done for us, and of what we are and have in Him. "David describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." But, very obviously, the man must **know** that his iniquities are forgiven and his sins covered before he can enter into that blessedness. Blessing is the present enjoyment of what we have in Christ.

¶ The believer, therefore, is blessed as he studies the great passages which reveal to him his security, and his exalted position in Christ.

¶ In Ephesians, for example, the Apostle brings us first of all into a knowledge of what we are **in** Christ and what we are **to** Christ, and then exhorts us to "walk worthy of the calling wherewith we are (lit. 'have been') called."

¶ Surely no believer can by simple faith enter into his great place in the grace of God without a "blessing" which shall not only stir him to praise and worship, but also lay hold upon the depths of his being transformingly.

Grace and Truth

Think for a moment how the face of Christendom would be transformed if the world were filled with growing and happy Christians. There is nothing so attractive as growth; nothing so winsome as blessedness.

¶ But only **systematic** Bible study yields these blessed results. Many thousands of believers read their Bible regularly, and doubtless derive a measure of benefit, but they gain no thorough grasp of the scope of revealed truth, and so are "ever learning and never able to come to a knowledge of the truth." Have a method, a system, in your Bible study.

¶ We are expected to be the children of an enormous God-confidence; we are to be children absolutely assured that we are in communion with Christ, and are even now receptive of His grace.

J. H. Jowett.

The Future of Israel

By Pastor Joshua Denovan

Read Jeremiah 30:3. Ezekiel 39:22, 25, 28.

IN handling this subject I accept the doctrine elaborated in Galatians 3. Believers are, because integral members of the mystical body of The Christ-Head, Jews inwardly, as it is written, "He is a Jew who is one inwardly and circumcision is that of the heart in the spirit." "If ye be Christ's, then ye are Abraham's seed, and heirs according to the promise."

¶ Among the numerous schools of Biblical interpretation—among the many methods of interpreting the prophetic Scriptures especially, we have the Rabbinical and the Patristic, the Greek and Romish, the Puritanic, Calvinistic, Arminian and Swedenborgian; to say nothing of the voluminous German.

¶ To any other documents, dealing with any other nations—to any other documents except these Hebrew documents, no sane man presumes to bring such methods of interpretation as these various schools adopt. No, we all agree to take National Records, whether they come to us in Cuneiform or Arabic, in Greek, Latin, French, or English, simply to mean what the words plainly indicate. It is on the poor Jews alone the "Schools of Interpretation" fasten to display their ingenuity. No canon of interpretation can be sound or safe which does not accept the first and literal meaning of the words wherever that is

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possible. Figurative and imaginary significations can be permitted only when the literal must be abandoned. Especially in the examination of the National Archives, this rule must be adhered to tenaciously. When God himself tells us that anything He says is a parable or figure, a symbol, type or allegory, it is then even so. But when the plainest language is used by God to tell us of events, either of the past or the future, this is plain and sober history—history that has been or will be. What right have we to spiritualize away its meaning?

¶ Now the Old Testament is largely a collection of the national archives of the Hebrews. Archives having this peculiarity, they contain the future history of that singular people as well as their past. Their future national history we properly call prophecy. Divine prophecy is substantially nothing but true history antedated by the certain foreknowledge of Almighty God.

¶ Now for the subject before us, "The future of Israel." From the time when the ten tribes revolted from the dynasty of David, under the usurper Jeroboam, for two hundred and fifty years they wandered away further and still further into idolatry. From the National Records it appears that in punishment of this idolatry, they were carried captive. In the year 736 B. C., Tiglath-Pileser took away a large portion of the Israelites into Assyria. About 720 B. C., Shalmanezar swept away many more. At last Esar-haddon cleaned out the few remaining—swept them away so thoroughly that in order to prevent Samaria and Galilee lapsing into the utter desolation of a wilderness Assyrian immigrants from the East were imported in large numbers to occupy the empty towns and cultivate the forsaken fields of Israel. Never was there a more thorough, sweeping, merciless, permanent and hopeless captivity than that of Israel.

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¶ Some time after the captivity of those ten tribes, in 605-560 B. C., Sennacherib and Nebuchadnezzar invaded and raided Judea. Nebuchadnezzar appears to have done so five different times: at last deporting the entire Jewish population to Babylon, having stripped the Temple of God of everything valuable, and leaving the metropolis of the country a mass of ruins. Read Jeremiah 52.

¶ Now observe, I pray you, it was to these people the Israelites—it was about these people, prophets like Isaiah and Jeremiah, years before their captivity to Assyria and to Babylon took place, spoke in words of admonition and warning, threatening and entreaty, telling them what degradation, sorrow and shame ending in captivity, were soon to overtake them; and if any man will compare these predictions with the subsequent history of the Hebrew people, he cannot but be impressed with the literal minuteness of correspondence between the warning and the judgment. The history of their actual captivity was the exact counterpart and realization of the prophecy.

¶ The restoration of the two tribes, Judah and Benjamin, to their own land under Ezra and Nehemiah, was also the actual realization of prophecy. So fine, so particular are the details of this restoration, from the seventy years of Babylonish captivity, that the very name of Cyrus, Medo-Persian monarch, is recorded 160 years before his birth at a time when Babylon stood as if she would stand forever, undisputed mistress of the nations), as the conqueror of Babylon and emancipator of the Jews (Isa. 44:28; 45:1-4; Comp. Ezra 1:2).

(To be continued.)

Prayer

By James P. Duncan

Personal (Eph. 1:16).
Powerful (James 5:16).
peculiar to a soul seeking God (Acts 9:11).
pouring out of heart to God (1 Sam. 1:15).

Received by God (Ps. 65:2).
emitted in the name of Christ (John 14:13, 14).
remedied by the Holy Spirit (Rom. 8:26, 27).
real (James 5:17).

Answered (1 John 3:22).
always available (Eph. 6:18).
answered by grace (Isa. 30:19).
according to His will (1 John 5:14, 15).

You in yourself cannot pray (Rom. 8:26).
you can pray through the Holy Spirit (Rom. 8:26, 27).
your weakness is then removed (Rom. 8:27).
you have, therefore, prayed as He wills (Rom. 8:27).

Energizing grace necessary for prayer (Ps. 8:18).
expectation exceeded in answer (Eph. 3:20).
enjoyable to God (Prov. 15:8).
earnestness characterizes it (1 Thess. 3:10).

Restrained by no limits (Phil. 4:6).
rewarded openly (Mat. 6:6).
refuge for troubled (Neh. 9:27; Ps. 78:34).
results in peace (1 Sam. 1:18; Phil. 4:17).

I. PRAYERS OF THE PENTATEUCH.

A. ABRAHAM, ABRAHAM'S SERVANT AND JACOB.

1. Abraham (Gen. 15:2, 3; 17:17, 18; 18:23-33).
 - (a) Object, to change God's will by
 - (1) Substituting Eliezer and Ishamel for God's choice (Gen. 15:2; 17:8).
 - (2) Finding a certain number of righteous men (Gen. 15:23-32).
 - (b) Answer.
 - (1) No, God's will must rule, Isaac is to be the heir (Gen. 15:4; 17:19).
 - (2) No, there were not that many righteous men (Gen. 19:13).
 - (c) Lessons for us.
 - (1) Answers to prayer may be
 - (a) "No" (Gen. 15:4; 17:19).
 - (b) By granting the real request (Gen. 19:29).
 - (2) The thing prayed for must be according to God's will (1 John 5:14).*
- *"According to His will" modifies "ask" not "anything."
2. Abraham's servant (Gen. 24:12-14).
 - (a) Object, to find God's choice of Isaac's wife by means of a sign, contrary to custom (Gen. 29:10).
 - (b) Answer exactly as desired (vs. 15-27).
 - (c) Lessons for us.
 - (1) God sometimes answers prayer in the way we desire.
 - (2) Differences between the Law and Grace ages, i. e., in the Law age signs were furnished (Prov. 16:33; Num. 26:55; Josh. 14:2; Neh. 10:34); today, it is not a question of signs but of belief. Our only question is, "Do we believe what God has spoken?"
3. Jacob (Gen. 32:9-12).
 - (a) Object, to be delivered from Esau by means of
 - (1) Apparently, trust in God;
 - (2) Really, trust in presents.
 - (b) Answer, the prayer granted but Jacob humbled.
 - (c) Lessons for us.
 - (1) God requires a humble follower (Mic. 6:8).
 - (2) Trust must be in God or in earthly things separately. We ought not attempt to trust in God and work. Jacob did this (vs. 8, 11, 20), God reprov'd and humbled him.

B. GOD-GIVEN FORMS OF PRAYER.

Phil. 1:9, 10 (R. V. marg.) and 2 Tim. 2:15 (R. V. marg.) show that divisions exist and must be recognized in the Word of

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God. This is also true of all truths of the Bible. In no subject must this be observed more carefully than in prayer. For a most radical change has taken place in the very basis of prayer.

1. Basis of prayer in the Old Testament.

(a) Some revealed characteristic of God, as merciful or gracious.

(b) A covenant (see section "C" in this outline).

2. Basis of prayer in the New Testament.

Relationship—sonship.

Forms of prayer have been abolished.

The seven God-given forms of prayer in the Pentateuch are Deut. 21:6-8; 26:3, 5-10, 13-15; Num. 10:35, 36; 6:24-26.

1. The occasions for the prayers.

(a) When a murdered man was found near a city (Deut. 21:6).

(b) When the ark "rested" and "set forward" (Num. 10:35, 36).

(c) When the Jews celebrated the feast of the first fruits (Deut. 26:1, 2, 4, 11, 12).

(d) When the priests blessed the people (Num. 6:33).

2. The basis of the prayers.

(a) God's mercy (Deut. 21:8)

(b) God's covenant (Num. 10:35, 36. See Gen. 12:1-3).

(c) God's promise to them (Deut. 26:1, 3, 15).

(d) God's grace (Num. 6:27. Note the Grace displayed here, the word for "will bless" is, literally, "to declare blessed." God does it all!).

3. The lessons for us.

(a) Prayer is efficient (Deut. 21:8).

(b) The Lord's coming is a subject of prayer (Num. 10:36. Compare Rev. 22:20).

(c) The relative positions of worship and good works.*
(1) Confessing God (Deut. 26:3. Compare Heb. 13:15, first half).

(2) The fruits of salvation (Deut. 26:5-10. Compare Heb. 13:15, second half).

(3) Active benevolence (Deut. 26:13-15. Compare Heb. 13:16).

*An expansion of this thought can be found in C. H. M.

"Notes on Deutoronomy," Vol. 2, pages 352-365.

(d) The Trinity in the Pentateuch (Num. 6:24-26).

(1) V. 24. "The Lord," the Father, the source of blessing (Eph. 1:3).

(2) V. 25. "The Lord," the Son, the means of blessing (Eph. 1:3).

(3) V. 26. "The Lord," the Holy Spirit, the witness of blessing (Heb. 10:15; 1 John 5:9).

C. PRAYERS OF MOSES WHICH REFER TO THE PROMISES.

These are Ex. 32:11-14; 33:12-17; Num. 11:11-15; 14:13-19; Deut. 9:26-29.

1. Caused by a sin of Israel (Ex. 32:7, 8; 33:3, 4; Num. 11:1; 14:2; Deut. 9:27).
2. Refer to God's promises (Num. 11; 13; Ex. 32; refer to Gen. 22:16-18; Ex. 33 to Gen. 18:3; Deut. 9 to Ex. chapters 1 to 15).
3. Each answered affirmatively (Ex. 32:14; 33:17; Num. 11:16, 17; 14:20; Deut. 10:10).
4. Moses acts as intercessor and is accepted.
5. God absolutely and literally fulfills His Word.
6. Lessons for us.
 - (a) God literally performs His promises (Josh. 23:14; Heb. 10:23).
 - (b) Our Intercessor is as much greater than Moses as God is greater than man. For He is Christ (1 Tim. 2:5; Eph. 2:13-18). The Holy Spirit is also said to intercede for us. He intercedes now (Rom. 8:26). Christ has interceded (1 Tim. 2:5). But the Holy Spirit is sent by Christ (John 14:16, 26) and in Eph. 2:18 we are told that Christ's intercession is made through the Holy Spirit.

D. PERSONAL PRAYERS OF MOSES.

These are Num. 12:13; 27:15-17; Deut. 3:24, 25.

1. Prayer for Miriam's healing (Num. 12:13).
 - (a) Made necessary by Miriam's sin (Num. 12:1-3).
 - (b) Moses acts as intercessor and is accepted.
2. Prayer for God to point out his successor (Num. 27:15-17).
 - (a) It is for others, unselfish.
 - (b) Answered by naming the man (v. 18).
3. Prayer that he might enter the land (Deut. 3:24, 25).
 - (a) It is for himself, selfish.
 - (b) It is answered negatively.
 - (c) Reason for refusal, Israel's sin (v. 26).
4. Lessons for us.
 - (a) Prayer has caused God to heal. (For other examples, see Gen. 20:17; 2 Kings 20:5; Acts 28:8. This was stated as a principle by James (James 5:14, 15). It is not the only means of healing today. Paul, when he was dying, was comforted by Luke—the Beloved Physician—only (2 Tim. 4:11). We can use physicians. Truly, God has not only "spoken," but healed in "divers manners").
 - (b) We can pray for those under sin's curse (Num. 12:13).
 - (c) God rules in temporal affairs (Dan. 4:34, 35).
 - (d) Sins affect others than the sinner (Ex. 20:5).

Truth in Type

Conducted by
Aaron Schlessman

MOSES, A TYPE OF CHRIST.

THE Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken" (Deut. 18:15). "Then those men, when they had seen the miracles that Jesus did, said, this is of truth that prophet that should come into the world" (Jno. 6:14).

¶ This passage clearly declares that God will raise up a prophet from the midst of Moses' brethren like unto him. And there "arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face," till God raised up One whom He had promised to send like unto him. Moses, as intercessor, pre-eminently reminds us of Christ. When God was angry with them, "Moses, His chosen, stood before Him in the breach, to turn away His wrath" (Ps. 106:23). When they were fighting against their enemies, he went up to the top of the hill, and sat there as their intercessor: "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand Amalek prevailed." "I stood between the Lord and you" (Deut. 5:5). Thus Moses prefigured the "One mediator, between God and men, the man Jesus Christ," the one who "ever liveth to make intercession" for us. The placing side by side of the life of Moses and

the life of Christ will reveal a most striking analogy. So positive are these passages of God's Word and so strong the analogy that the student must acknowledge that the life of Moses has been given us as a type of Christ. Not only is this true from the standpoint of reason, but the Scripture clearly declares, "The Lord thy God will raise up unto thee a prophet . . . like unto me." Hence these correspondences are not to be wondered at but rejoiced in as they are seen in God's Word.

**MOSES SETTING FORTH CHRIST IN THE WORK
OF HIS FIRST COMING.**

¶ Moses was born at a time when a wicked king was oppressing his people, lest they multiply too greatly and turn against him. He had issued an edict to destroy every male child. "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river" (Ex. 1:22). Christ was born under the rule of a wicked king who also issued an edict to destroy every male child in the city. "Then Herod . . . was exceeding wroth and sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof" (Matt. 2:16).

¶ Moses was hidden by his parents to prevent his death. "And the woman conceived and bare a son: . . . and she hid him three months" (Ex. 2:2). Christ, also, was concealed from Herod by His parents to prevent His death. "When he arose, he took the young child and His mother by night, and departed into Egypt" (Matt. 2:14).

¶ Moses was reared in the very vicinity of the enemy who attempted to destroy him, being found by Pharaoh's daughter, who had compassion on him and said to the woman (his mother), "Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew,

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and she brought him unto Pharaoh's daughter, and he became her son" (Ex. 2:9, 10), "and was instructed in all the wisdom of the Egyptians" (Acts 7:22). Christ, too, was reared in the very vicinity of the enemy who attempted to destroy Him. "And he arose and took the young child and His mother and came into the land of Israel. And came and dwelt in a city called Nazareth" (Matt. 2:21, 23), "And it came to pass, . . . that they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions" (Luke 2:46).

¶ Moses humbled himself leaving his kingly surroundings; "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11:24-26). Christ, likewise, leaving His heavenly abode "Humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

¶ Moses came to deliver his brethren from their terrible affliction. "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian" (Ex. 2:11-13). "And he supposed that his brethren understood that God by his hand was giving them deliverance; but they understood not" (Acts 7:25). Christ, also, came to deliver His people. "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24).

¶ But Moses was rejected by his brethren, "This Moses, whom they refused, saying, who made thee a ruler and

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judge?" (Acts 7:35). And Christ, too, was rejected by His people. "He came unto His own, and His own received Him not" (Jno. 1:11).

¶ Moses, then, went into a far country leaving his people. "Moses fled from the face of Pharaoh, and dwelt in the land of Midian" (Ex. 2:15). Christ, also, went into a far country, but will return. "And He went into a far country" (Matt. 21:33), and "they also said, ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven" (Acts 1:11).

MOSES SETTING FORTH CHRIST IN THE WORK OF HIS FIRST COMING.

MOSES.

Born at a time when the king issued an edict to destroy every male child.

Ex. 1:22.

Hid by his parents to prevent his death.

Ex. 2:2.

Reared in the vicinity of the enemy, who attempted to destroy him.

Ex. 2:9, 10.
Acts 7:22.

Humbled himself.

Heb. 11:24, 25.

Came to deliver his brethren.

Ex. 2:11, 12.
Acts 7:25.

Rejected by his brethren.

Ex. 2:13.
Acts 7:25.

Went into a far country.

Ex. 2:15.

CHRIST.

Born during the reign of a cruel king who attempted to destroy Him.

Matt 2:16.

Hid by His parents to prevent His death.

Matt. 2:14.

Reared in the vicinity of the enemy who attempted to destroy Him.

Matt. 2:21, 23.
Luke 2:46.

Humbled Himself.

Phil. 5:8.

Came to deliver His brethren.

Matt. 15:24.

Rejected by His brethren.

John 1:11.

Went into a far country.

Matt. 21:33.
Acts 1:11.

(To be continued.)

Outlines for God's Workmen

Gathered by
Robert Regan

THE WORD OF GOD.

THE Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with Whom we have to do (Heb. 4:12, 13).

¶ Are you glad, reader? (Psa. 13:9; 23:24). If commentaries and helps on the Word of God are studied merely to become acquainted with the doctrine and literature of the Bible, they will tend rather to puff up than to build up (1 Cor. 8:1-3; 4:19, 20).

¶ 3. Satan is very busy now-a-days as an angel of light (2 Cor. 11:14). He will allow souls to occupy themselves with the Bible, provided they stop short of Christ, the Alpha and Omega of the Bible.

¶ 4. The Jews are said to have so revered the Bible that they counted its letters—but they crucified Christ.

¶ 5. The second chapter of Matthew's gospel furnishes a striking illustration of the difference between familiarity with the letter of Scripture and the drawings of the

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Father to the person of Christ. The wise men were in true and earnest search for Christ, and they found Him. Doubtless they could not compare with the chief priests and scribes in scriptural knowledge. These could quote chapter and verse, but of what use was their knowledge to them? It only rendered them ready instruments for Herod, in his deadly enmity to God's appointed.

¶ 6. Better far be a humble worshiper at the feet of Jesus, though with slender knowledge, than be a learned scribe with a heart cold and distant from that blessed One (Phil. 3:8). Dear reader, which are you?

¶ 7. The Word of God cannot be too diligently studied, but let it be to "know Him" (Phil. 3:10), "in Whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).

—Col. Burton.

HOW TO STUDY THE BIBLE.

¶ 1. **Object in study find Christ** (John 5:39; Luke 24:27, 44; Acts 28:23; 2 Tim. 3:16; John 6:63; Psalms 138:2; John 1:1, 14; John 3:11-13, 34).

¶ 2. **Life by the Word** (James 1:18:21; 1 Peter 1:23; Deut. 8:3; John 5:39; John 6:63; Psalm 119:130).

¶ 3. **Growth** (Job. 23:12; Jer. 15:16; John 6:35; Matt. 5:6; 2 Thes. 2:13; Eph. 5:26).

¶ 4. **Power** (Isa. 40:8; Psalm 119:89; John 15:7; Eph. 6:17; Heb. 4:12; Rom. 10:17).

¶ 5. **Searching in study** (John 5:39; 2 Tim. 2:15).

¶ 6. **Dependence on the Holy Spirit** (John 15:13; John 16:26; Jude 20; James 1:5; 1 Cor. 2:9, 10, 12, 13).

¶ 7. **With whole mind and heart** (1 Chron. 28:9; 2 Chron. 15:2; Isa. 26:3).

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¶ 8. Seek light from any who are taught by the Spirit (2 Pet. 1:20, 21; 1 Tim. 4:13-16).

¶ 9. After such study have clear, positive views (2 Tim. 1:8-13; Psa. 2:12, 13).

—J. H. Brookes.

NEW CREATION.

¶ A New Birth—Its Entrance (John 3:3).

¶ A New Man—Its Characteristic (Col. 3:10).

¶ A New Life—Its Manifestation (Rom. 6:4).

¶ A New Song—Its Melody (Psa. 40:3).

¶ A New Path—Its Highway (Heb. 10:20).

¶ A New City—Its Consummation (Rev. 21:2).

—George W. Noble.

JESUS IS ABLE.

¶ Having been given “all power” (Matt. 28:18), and having destroyed the works of the devil (1 John 3:8), Jesus is able to—

¶ Save to the uttermost (Heb. 7:25).

¶ Make all grace abound (2 Cor. 9:8).

¶ Succor the tempted (Heb. 2:18).

¶ Make us stand (Rom. 14:4).

¶ Keep us from falling (Jude 24).

¶ Subdue all things (Phil. 3:21).

¶ Keep that committed to Him (2 Tim. 1:12).

¶ Perform what He has promised (Rom. 4:21).

¶ Do above all we ask or think (Eph. 3:20).

¶ Knowing His grace and power, shall we not come and say, “Yea, Lord” (Matt. 9:28)?

—F. S. Shepard.

The Sunday School Lesson

Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated
Conducted by George W. Wise

ELISHA HEALS NAAMAN THE SYRIAN.

Exposition.

2 Kings 5:1-14. April 2 1911.

TO a Syrian captain is given the priceless privilege of looking to the God of Israel for cleansing from a vile and fatal disease. The Great Physician's "Look unto me" is a gracious invitation extend to "**all the ends of the earth.**" The merciful breadth of the invitation makes it a true message of hope for millions of every race and condition, who read their death sentence in the leprous spots of that most loathsome and fatal malady, **sin.** We shall find in the case of Naaman an unfolding of the blessed theme of SALVATION.

¶ 1. In Need of Salvation (vs. 1). We are told in the simple but graphic language of the Scriptures that Naaman was a "captain . . . great . . . honorable . . . mighty . . . mighty . . . but, **a leper.**" Whatever advantages he may have possessed in other things, in respect to health and happiness, he was in need of salvation from the awful blight of leprosy. What, then, shall we say of the sinner, whose sin is not a light affliction, but an incurable leprosy of the soul? This dread disease of Naaman, as a type, snatches the mask from the horrid face of sin. For, like leprosy, sin is (1) incurable by man (2 Kings 5:7; Jer. 13:23; 17:9); (2) deeper than the skin (Lev. 13:3; Psa. 51:5); (3) unclean and spreading (Lev.

13:8; Isa. 1:4-6; Jer. 9:3); (4) separating (Num. 5:2; Eph. 2:12); (5) severing from the house of the Lord (2 Chron. 26:21); and (6) yielding only to the power of God and the cleansing blood of Christ (Lev. 14:14; 1 John 1:7; Mark 1:42).

¶ 2. **A Channel of Salvation** (vs. 2-4). A little captive Hebrew maid, a servant of the wife of Naaman, became a channel by which salvation came to her master. Thus it would be evident that the power was of God, and that all the glory was due to His great name. And that is the way God would work today. He would reach for the lowest and work through them the highest and grandest purposes of grace (1 Sam. 2:8; 1 Cor. 1:26-28). Why? "That no flesh should glory in His presence" (1 Cor. 1:29), but that all should "glory in the Lord" (1 Cor. 1:31).

¶ 3. **A Seeker for Salvation** (vs. 5-9). The way in which this Syrian captain came to the man of God for healing is suggestive of the blundering progress of sinners to the Healer of souls. Note carefully four things concerning the coming of Naaman.

¶ One.—He came with the king's letter, whereas the only recommend he needed was the plain proof that he was a leper. In spite of God's word to the contrary, sinners often think they must have some testimonials of character to bring to God, whereas they ought to come with the full load of sin and guilt upon them.

¶ Two.—He came laden with treasures of silver, gold and raiment. To sinners who thus come, seeking salvation by the silver and gold of good works, God says of His salvation, it is "not of yourselves; it is the gift of God" (Eph. 2:8, 9).

¶ Three.—He came first to the king of Israel, who was powerless to help him. How miserably sinners fail when

they look to the church, to baptism, to the preacher of the gospel, or to any but Jesus Christ Himself for salvation from the curse of sin (John 3:14, 15).

¶ Four.—Finally he came to Elisha, the only one through whom God would work in healing power. Though stumbling on the way, he came at last to the place of blessing. And God was ready to receive him and send him away in newness of life. So Christ awaits all who will come to Him, and none who do so will be cast out (John 6:37).

¶ 4. **Man's Disappointment with God's Salvation** (vs. 10-12). Naaman came to Elisha as a prince, but was received as a leper. There is just one reception and one cure for all lepers, whether they be kings or peasants. It is disappointing to the pride of man, who craves the recognition of his own worth (?). Naaman said, "I thought," but what he thought made no difference with Elisha. Men of today despise God's way of salvation because it is contrary to their way of thinking, as indeed it must be (1 Cor. 2:14).

¶ 5. **Salvation in the Cleansing Stream** (vs. 13, 14). There is wisdom in the question of Naaman's servants. Man will readily undertake some great thing for his salvation. Why should he not gladly take advantage of the grace offered in Christ Jesus? The Syrian yielded to the true way, went down to the Jordan waters, and his faith was there rewarded by a new and wondrous thrill of living, youthful vigor. God has since the time of Naaman opened a fountain for sin and all uncleanness (Zech. 13:1). It is a fountain, not of water, but of blood (1 John 1:7; Heb. 9:22). The witnesses of that Savior, whose blood has such marvelous cleansing power, are commissioned to tell of Him in the "uttermost part of the earth" (Acts 1:8).

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¶ His blood was shed for you. Believe and be clean (Acts 13:38, 39).

Thought Producers.

¶ Verse 1. Although a mighty man in valor, yet what was Naaman? A leper. How were those among the Jews who were afflicted with leprosy, dealt with? Lev. 13:2, 8, 44-46; Num. 5:2; 2 Chron. 26:21. Can man cure leprosy? No (vs. 7). Can God? Vs. 14; Matt. 8:2, 3; Luke 17:12-14. What disease does every one have which man cannot cure? Sin (Rom. 3:23). In what do we find cleansing for this dreadful disease? The blood of Christ (1 John 1:7).

¶ Verses 3, 5, 6. Who did the maid say would recover Naaman of his leprosy? The prophet. But instead of sending him to the lowly prophet, to whom does the king of Syria send Naaman? King of Israel. Was the king of Israel able to meet his need? Vs. 7. Where does the natural man turn in seeking healing from sin? To his own righteousness (Rom. 10:3). Where must men turn to find true healing? To the lowly prophet of Nazareth (John 1:29).

¶ Verse 10. What did the messenger from Elisha say? "Go and wash in Jordan seven times." A very simple thing, but what was to be the result? "Thy flesh shall come to thee again and thou shalt be clean." Did this come to pass when Naaman finally obeyed? Vs. 14. What is the message from God to the sinner? Acts 16:31. What is the result to him who obeys? (a) Justification (Rom. 3:24, 28; 5:1, 9); (b) sanctification (1 Cor. 6:11; Heb. 10:10); (c) glorification at His coming (Col. 3:4).

¶ Verse 11. What effect did the message have on Naaman? He was wroth and went away. Why? "Behold, I thought." He had the way mapped out to suit his own

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mind. But does the mind of the natural man correspond to the mind of God? Isa. 55:8. What is said to be the blessed possession of the believer in Christ? 1 Cor. 2:16.

¶ Verse 14. What happens when Naaman gives up his own plan and submits to God's? He has perfect cleansing. On what one condition does God cleanse the sinner? Belief in Christ (Acts 16:31). Will he cleanse every one who believes? John 3:16.

¶ Verses 20-27. What did Gehazi desire to obtain? Some worldly riches. How did he get them? By deceiving (vs. 22). What was the penalty of his sin (vs. 27)? What is the danger in desiring worldly riches? 1 Tim. 6:9, 10. What riches should we desire to lay up? Heavenly treasures (Matt. 6:20).

Golden Text Illuminated.

Look unto me, and be ye saved, all the ends of the earth: for I am God and none else (Isa. 45:22).

¶ Just before the war came on, during the days of slavery, I was in Boston. They were very exciting times then, and Dr. Kirk was preaching on the subject of the cross. It was during the great strife, when there was a great deal of hatred and suspicion against foreigners then in our country. It was in the time of the "Know Nothing party," and there was a strong feeling against the blacks, and a great deal more against the Irish. Dr. Kirk said when he came up to the cross to get salvation, he found a poor black man on the right and an Irishman on the left, and the blood came trickling down from the wounded side of the Son of God and made them all brothers and all alike and equal. That is what the blood does. It makes us all one kindred and brings us all into the family of God. The salvation of God reaches unto the "ends of the earth." —D. L. Moody.

ELISHA'S HEAVENLY DEFENDERS.

Exposition.

2 Kings 6:8-17. April 9, 1911.

HAPPY is that man whose defender is equal to every occasion of necessity, and superior to every hostile power in the conflict of life. Every man, considered alone, is a weakling who must needs be shielded by One greater than himself. Our lesson teaches us who is the **best defender**.

¶ 1. **The Defense of Israel** (vs. 8-10). When Elisha was about to die, the weeping king of Israel, Joash, said to him, "O my father, my father, the chariot of Israel, and the horsemen thereof" (ch. 13:14). This tribute of Joash, that Elisha had been to the land of Israel its best defense, is justified by the prophet's life. Greater as a defender than the chief captains of the armies was this man of God, whose presence in Israel as a mighty man of prayer assured victories, where otherwise defeats might have been expected.

¶ Elisha was the defense of Israel through the wisdom of his counsels. The plotting of the king of Syria with his servants was brought to naught by the revelations of the man of God to the king of Israel. The counsel of Elisha prevailed, because it was the counsel of God (Isa. 28:29; Jer. 32:19).

¶ 2. **Trouble for the Enemy** (vs. 11-12). The "beware" of God, which saved the king of Israel so many times (not once nor twice), caused only trouble to the king of Syria. He was amazed at the ease with which the foe escaped. He thought there must have been a traitor in his own camp (vs. 11). Then he learned that Elisha, who was with Israel, could reveal the very words spoken in the secrecy of the king's bed chamber, and thus

could forewarn the king of Israel in every time of danger. Little wonder, then, that the Syrian was **sore troubled**.

¶ Let the enemy be troubled. Let the **world**, the **flesh** and the **devil** be more often perplexed and disturbed, because the trusting child of God is safeguarded by the possession of heavenly wisdom, which makes him wiser than his enemies (Psa. 119:98-100; Isa. 42:9; Dan. 2:20, 21; Psa. 139:12; Psa. 142:3; James 1:5).

¶ 3. **The Defender of Israel's Defense** (vs. 13-16). There are three important lessons in this division of our chapter. Note them well.

¶ First.—The folly of the enemy, not knowing the secret of Elisha's security (vs. 13, 14). The king of Syria sent spies to locate the prophet, and then sent a great host by night to take him. Did he not know that the one to whom the secrets of others were an open book (vs. 12) could not be taken by stealth? The actions of men are strangely idiotic when directed against God (Rom. 1:22; Prov. 12:15; Matt. 23:17, 19).

¶ Second.—The fear of the faithless, shown by the question of Elisha's servant, "Alas, my master! how shall we do?" The host which compassed the city was formidable enough to one who had not yet discovered the greater invisible host above. When the question is, "How shall **WE** do?" there may well be a fearful and palpitating heart. But when the question is, "What will the **Lord** do?" there will be courage and hope.

¶ Third.—The confidence of Elisha, unshaken by the opposing host. "Fear not: for they that be with us, etc." The prophet could speak thus to his trembling servant because his own ears were ringing with a "Fear not" that God had spoken. Not always is it possible for our best and strongest earthly friends to allay our fears with words like these. There is only one whose presence in

every storm and every battle calms the troubled soul no matter how mighty are the forces arrayed against us. It is God. So Paul could say, "Rejoice in the Lord **always**" (Phil. 4:4; Roman 8:31).

¶ Elisha was the defense of Israel only as Jehovah was his defender.

¶ 4. **Prayer for a Vision** (vs. 17). "Lord, I pray thee, open his eyes, that he may see." When that prayer of Elisha for his servant was answered, the confidence of the prophet was understood, for the mountain was full of horses and chariots of fire round about Elisha. What a prayer to utter in behalf of the unbelieving followers of Christ! A vision of the magnificent array of our heavenly defenders will serve as nothing else to inspire us in the service of God.

¶ The forces against us are many and great (Eph. 6:11, 12). But they that be with us are more. On our side is God (Heb. 13:5, 6). With us is Jesus Christ (Matt. 28:20). Within us is the Holy Spirit (1 Cor. 6:19; Rom. 8:26). Encamped above us is the delivering angel of the Lord (Psa. 34:7). What an array of invisible but mighty helpers! We may well take heart, "while we look not at the things which are seen, but at the things which are not seen" (2 Cor. 4:18).

Thought Producers.

¶ Verse 9. What kind of a message did Elisha send the king of Israel? A message of warning. Did the king heed the warning? Vs. 10. Does God send messages of warning to His people today? 1 Cor. 10:12; 3:10. What terrible results follow if God's warnings are unheeded? Loss of reward (1 Cor. 3:15). What blessings come to those who heed Jehovah's voice? Glorious reward from Him (1 Cor. 3:14; 2 Tim. 4:8).

¶ Verse 11. How had the knowledge of the approach

of the Syrian army come to the king of Israel? Through the man of God (vs. 9). How did this affect the king of Syria? His heart was sore troubled. Where did he place the blame? On some unknown traitor. Could he be expected to understand the things of the Spirit? No. They are hidden from the natural man (1 Cor. 2:14).

¶ Verse 12. Where had the king of Syria spoken the words? In his bed chamber. But can anything be hid from God? Jer. 23:24. Does He not search the very heart of man? 1 Chron. 28:9.

¶ Verse 13. Did the king of Syria know that the mighty power of God was with Elisha? Vs. 12. Yet what command did he give? "Go and spy where he is, that I may send and fetch him." But was not God, who had shown Elisha the king's plans, able also to protect him? Vs. 18. Does Satan give up tempting when defeated once? Matt. 4:3-10. Who is able to give us victory over him in every trial? 2 Pet. 2:9; 1 Cor. 10:13.

¶ Verse 14. What did the king of Syria send against Elisha? An army. Against what do we wrestle? Eph. 6:12. What must we put on in order to be able to stand? Eph. 6:11, 13-17.

¶ Verse 16. Although a great force compassed him; what did Elisha say? "Fear not." Why could he say "Fear not"? God was with him. What forces are ranged against the believer of this age? (a) The world (John 15:18, 19); (b) the flesh (Gal. 5:17); (c) the devil (1 Thes. 3:5). Is there cause to fear? 1 John 4:4. On which side is victory assured? 1 John 5:14.

¶ Verses 17, 18. What characterized Elisha's requests? Prayer. Were the things which he asked for granted? Yes. How should our requests be made known unto God? Phil. 4:6. What will the peace of God do for us then? Phil. 4:7.

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Golden Text Illuminated.

For he shall give his angels charge over thee,
to keep thee in all thy ways (Ps. 91:11).

¶ Our protection is in other hands than our own. In the way of duty we are safe as in heaven. Not alone in great dangers, but in little ones, we are secure if we are in the right way, for we are kept from stumbling-stones as well as from fiery darts. Our guards are such as no enemy can resist, for they are strong; such as no evil can escape, for they are swift; such as no weariness can tire, for they are never weary. We have a body-guard of Immortals, each one of them invincible, unflagging, loyal, loving and fuel of fire. Each angel may truly say:

“A charge to keep, I have.”

¶ Keep it he will till the Lord Himself shall receive our spirit. No angel will give in his account with sorrow, saying, “I could not keep him; the stones were too many, his feet too feeble, the way too long.” No; we shall be kept to the end; for in addition to the angels, we have the safeguard of their Lord; He keepeth the feet of His saints (1 Sam. 2:9).

—Spurgeon.

JOASH, THE BOY KING, CROWNED IN JUDAH.

Exposition.

2 Kings 11:9-20. April 16, 1911.

EVIL-DOERS flourish for a time, but justice is inexorable. The day of retribution cannot be dropped from God's calendar. Many, like Ahab, Jezebel, and Athaliah, have met it in the past. For many more that day of doom is still in the future, but inevitable.

¶ 1. **The Crowning of Joash, the True King** (vs. 9-12). Athaliah, the mother of King Ahaziah, on the death of her son, became the murderess of the seed royal, her own grandsons. But her fiendish plot to secure herself upon the throne by destroying all the house of David was foiled. Joash, an infant son of Ahaziah, was hidden away by Jehosheba, the dead king's sister, and taken to the temple. For six years he was hidden in the house of the Lord and at last brought forth by Jehoida, the high priest, to be crowned as the lawful king of Judah. The people rejoiced at the coronation of the true king and yielded allegiance to him.

¶ The preservation of this little, helpless child, upon whom the continuance of the house of David depended, was one of God's miracles. The God, who had solemnly promised to David that his throne should be established forever, would not permit His covenant to fail (2 Sam. 7:16; Jer. 33:17-26; Isa. 7:6, 7). The promise made to David had been renewed to Rehoboam (1 Kings 11:36), to Abijam (1 Kings 15:4), and to Jehoram (1 Kings 8:19). None of the schemes of Satan shall ever cause the covenant of the Lord to fail. The house of David must endure till the greater seed, Jesus Christ, be given the throne forever (Luke 1:31-33). Shortly after the birth of this child of promise the spirit of Athaliah in Herod sought His life (Matt. 2:16). How cunningly Satan worked to destroy Jesus, in whom the praises made to David must be fulfilled. At last He was rejected and crucified. But in this hour of the adversary's triumph, God wrought His mightiest miracle in behalf of His covenant, and the King, coming forth from the tomb, ascended to the Father's right hand, there to await the coming day of His victory (Acts 2:30, 31). As God's word is true, He will come to earth again in great power and glory to

receive the throne and kingdom of David (Dan. 7:13, 14).

¶ How wonderful are God's promises also to all who trust Him! They provide for every need of body, soul and spirit, for time and for eternity. And yet, not the least of them can ever fail. See Heb. 10:23; Ti. 1:2; 2 Pet. 1:4; 2 Cor. 1:20; Jer. 33:14-16; Josh. 23:14; Rom. 4:20; 2 Pet. 3:13.

¶ 2. **Death of Athaliah, the Wicked Usurper Queen** (vs. 13-16). At the sound of the people's applause and shout, "God save the king," Athaliah hurried to the temple, where she beheld the boy king surrounded by the guard and Levites. As the significance of the scene dawned upon her, she rent her garments in anger and cried out, "Treason, treason." Is it not strange that she, whose whole life had been a career of treason, should now utter this cry at the coronation of the true king? Jehoiada immediately commanded her to be taken forth from the temple. At the horse gate of the king's palace the infamous usurper and murderess was slain. The day of retribution had come. The avenger's demand of blood was satisfied.

¶ This violent ending of Athaliah's awful career in sin sounds the warning of God to all who persist in the evil way. The psalmist once said, "I was envious at the foolish, when I saw the **prosperity** of the wicked" (Psa. 73:3). But he quickly adds, "Until I went into the sanctuary of God; then understood I **their end**" (vs. 17), and again, "For, lo, they that are far from thee **shall perish**" (vs. 27). See also, Job. 4:8; Gal. 6:7; Lam. 3:39; Isa. 3:11; Esther 7:10; Prov. 11:21; Eccl. 8:11; Zeph. 1:14, 15.

¶ 3. **Joash On the Throne** (vs. 17-20). Take careful note of three important happenings at the enthronement of Joash. (1) Making covenant with the Lord, "that they should be the Lord's people." The Lord should be

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made a partner in every transaction. (2) Demolishing thoroughly the house of Baal, with its altars and images. A true covenant with God is a declaration of war against iniquitous things in the life. (3) With Athaliah slain and Joash on the throne, "the people of the land rejoiced and the city was in quiet." The crown must be rightly placed before peace and quiet can prevail.

¶ When Satan languishes in the pit (Rev. 20:1-3), and Christ, the King of kings and Lord of lords, shall rule from the re-established throne of David, then, and not till then, shall the wolf dwell with the lamb (Isa. 11:6), the hills shall break forth into singing, instead of the briar shall come up the myrtle tree (Isa. 55:12), and the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isa. 11:9), for "behold a king shall reign in righteousness" (Isa. 32:1), "and his name shall be called . . . The Prince of Peace" (Isa. 9:6, 7).

Thought Producers.

¶ Introductory. Who had ordered Ahaziah slain? Jehu (2 Kings 9:27). Was Jehu king of Israel or Judah? 2 Kings 9:12. What king of Israel did he slay? 2 Kings 9:24. What did he order done to the brethren of Ahaziah? 2 Kings 10:13, 14. How did he destroy Baal worship? 2 Kings 10:19-28. Then what did the Lord promise him? 2 Kings 10:30. But did he walk in the law of the Lord with all his heart? 2 Kings 10:31. What was the result? 2 Kings 10:32, 33.

¶ Verses 1-3. What did Athaliah do? Destroyed the seed royal. Who alone of the seed royal was saved? Joash. To what was he heir? The throne of Judah. How was he saved? "They hid him." Who assumed the rule over Judah while he was hidden? Athaliah. Upon whose throne shall a king rule forever? The

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throne of David (Isa. 9:7). Who is heir to this throne? Christ (Luke 1:32). Where is Christ during this age? Heb. 12:2. Who is the terrible usurper? Satan, "the god of this age" (2 Cor. 4:4). What clear illustration is given in this lesson by the Holy Spirit of God's dispensational dealing? Athaliah stands for Satan, the usurper; Joash is a beautiful picture of the "King's Son," who is now secreted from the eyes of His people, but who is coming again, and will be proclaimed King of kings; the proclamation of Joash as king is analogous with the second coming.

¶ Verses 9, 10. What were the captains over hundreds commanded to do? Vs. 5-8. Did they obey? Yes. What weapons were they given? "King David's spears and shields." For whom were they making a stand? Joash, their coming king. Who is the coming King for whom every believer should stand firm? Christ (Zech. 14:8, 9; Matt. 24:30; 25:31). What is promised the believer if he stands firm? 2 Tim. 4:7, 8. What weapon has been given to him to help him to stand for Christ? The sword of the Spirit, which is the word of God (Eph. 6:17). How should he handle the word? 2 Tim. 2:15.

¶ Verses 12-18. What did the people do? Anointed Joash king. Then what did Athaliah do? "Cried, Treason, Treason." Before Joash could reign in peace, what did they have to do with Athaliah? Slay her. When Christ comes to sit on the throne of David, what will be done with Satan in order that there might be peace in the Kingdom? Rev. 20:1-3.

Golden Text Illuminated.

Blessed are they that keep his testimonies (and)
that seek him with the whole heart (Ps. 119:2).

¶ Your electric generating station is a place of wonder

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and mystery, a marvel of skill and knowledge; but it is useless if it is only kept to look at and wonder about; it only becomes effective as the electricity generated there is carried to your electric motors for power, to your filaments of carbon for light. And what we so often forget is that in the same way, the gospel of Jesus is of no practical use to us while we keep it isolated from our daily life; it is no use in a book, or in theological syllogisms; it only becomes of use as it becomes the power of God in our daily lives. We must take it as the guide of our daily conduct, as the inspiration of thought and emotion, as the determining factor of our daily actions, as the light to lead us along life's dark and difficult ways. As the food upon which the soul is nourished, it must affect all our thought and feeling, speech and action; it must penetrate to the remotest corners of our life and give form and color and character to our experience.

—B. A. Millard.

JOASH REPAIRS THE TEMPLE.

Exposition.

2 Kings 12:4-15. April 23, 1911.

ATHALIAH'S sons had broken up the house of the Lord (2 Chron. 24:7). A revival of real devotion to Jehovah assured a quickening of interest in the condition of His holy temple, the place of His presence on earth (1 Kings 6:12, 13; Psa. 84:2; Isa. 56:7).

¶ 1. Money for the Lord's House (vs. 4-8). The first step to be taken in the work of repairing the temple was the collection of funds. This collection was (1) to be done by the priests, Levites; (2) it was to be done according to the requirement of the law (vs. 4; 2 Chron. 24:6);

ONE HUNDRED FOURTEEN

(3) in addition, voluntary offerings were to be received, "that cometh into any man's heart to bring"; (4) and the Levites were commanded to "**hasten the matter**" (2 Chron. 24:5).

¶ But the priests in charge of the collecting of money were not true to their important trust. After years had passed by they "had not repaired the breeches of the house." They "**hastened it not**" (2 Chron. 24:5). The work of the Lord often suffers from the selfish procrastination of His servants. When we realize the importance of our mission we will transact business for Him with care and dispatch. Our tasks for God are many and great, and **the time is short** (1 Cor. 7:29; Psa. 89:47; Eph. 5:16; Col. 4:5).

¶ 2. **Giving to the Lord** (vs. 9). After the failure of the priests to collect the money needed it was decided to issue a proclamation, calling upon the people to bring their offerings to the temple (2 Chron. 24:9). The great chest, into which the money was to be dropped through a hole in the lid, was placed beside the altar (vs. 9). Thus the giving of money to the Lord was connected with His worship. Properly regarded, giving is a rightful part of the worship of God (2 Cor. 8:7). From 2 Chron. 24:10 we learn that the people **rejoiced** as they brought their offerings to the temple. Such giving is pleasing to God. The oft-employed tricks and schemes for "raising money" for the work of the Lord cannot be too heartily condemned. Church bazaars and fairs and money-teasing dinners are full of deceit and robbery. They deceive men into thinking that they are serving Christ when thus engaged, and they rob the people of God of a large part of their true worship, the worship of voluntary, liberal and glad giving to the Lord (2 Cor. 8:2, 3, 4, 5, 7, 8-12, 24; 9:7; 1 Cor. 16:1, 2).

¶ 3. **Faithfulness in Stewardship** (vs. 10-15). Stewardship begins with the recognition that all we have and are belongs to God (Hag. 2:8; 1 Cor. 6:30). Faithfulness in stewardship appears in the manner of handling that which belongs to God. In the verses before us we find three points in stewardship:

¶ One.—The money was carefully weighed up in bags, that a strict account of it might be kept (vs. 10). Many a Christian, who is a careful business man in his own affairs, is careless and slovenly in the management of business for Christ. There is a place for care and order in the work of the Lord (1 Chron. 14:40).

¶ Two.—The money was wisely expended (vs. 11-14). The repairing was of chief importance, so the money must first be used in that direction. What was left might be used for the vessels of gold and silver (2 Chron. 24:14). Everything we do, from the employment of our talent and time to the spending of every cent of money placed in our keeping, must be done for the glory of God.

¶ Three.—The stewards dealt faithfully (vs. 15). No auditing committee was needed to insure honorable dealing on the part of those to whom the money was delivered. There was no "graft." They fulfilled God's requirement for His stewards (1 Cor. 4:2). Faithfulness in all things is the essential qualification of the servants of Christ today (Eph. 1:1; Matt. 24:45, 46; 3 John 5; Acts 6:3; Luke 16:10).

¶ 4. **Concluding Practical Point.** The temple of God repaired by King Joash symbolizes today:

¶ First—The spiritual church, the body of Christ (1 Cor. 3:16; 2 Cor. 6:16; Eph. 2:20-22). As a part of that temple we should be separate from the world and all that would tear down. We should rather seek the things that edify (build up) and strengthen.

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¶ Second—The body of the individual believer (1 Cor. 6:19). Personal purity and the care of that body thus becomes a solemn responsibility laid upon every child of God. Unclean habits and all things tending to weaken and vitiate that temple of the Holy Spirit should be diligently purged from the life.

Thought Producers.

¶ Verses 4, 5. Who was to receive the money and repair the house of the Lord? The priests. Who alone could act as priests? Aaron's seed (Ex. 29:9; Num. 16:40). How were they consecrated? Lev. 8:6-33. Who today constitute the priesthood? All Christians (1 Pet. 2:9). What kind of priesthood do they constitute? (a) Holy priesthood, in which position they offer up spiritual sacrifices (1 Pet. 2:5); (b) royal priesthood, in which position they show forth the praises of God (1 Pet. 2:9). How is the priesthood of today consecrated. By the sacrifice which Christ offered (Heb. 10:12).

¶ Verses 6, 7. What was entrusted to the priests? The house of God. Did they repair it? No. What was the result? They were forbidden to receive any more money. What house does each of us have entrusted to our care? "Our earthy house," which is our body (2 Cor. 5:1). What is the body of the believer? The temple of the Holy Ghost (1 Cor. 6:19). What is our trust as regards our body? (a) Not to let sin reign in it (Rom. 6:12); (b) to glorify God in it (1 Cor. 6:20; Phil. 1:20). What follows if we are untrue to this trust? Loss of reward (1 Cor. 9:27).

¶ Verses 13, 14. What did they do first for the house of God? Repaired it. Why did it have to be repaired? The sons of Athaliah had broken it up (2 Chron. 24:7). After the house was repaired, what did they do? Made

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vessels for it (2 Chron. 24:14). What is it that mars our earthly house? Sin. To whom does this apply? All (Rom. 3:23). Who has offered sacrifice for all sins? Christ (Heb. 10:12). Have you accepted God's wonderful sacrifice? Matt. 6:33; 2 Cor. 6:2.

¶ Verse 15. On whom was the money bestowed? The workmen. On whom will Christ bestow rewards at His coming? Those that work (1 Pet. 5:2-4).

Golden Text Illuminated.

Then the people rejoiced, for they offered willingly (1 Chron. 29:9).

¶ Dr. Elmore, on one of his return trips from the mission field, said that he did not need the sympathy of the people, for his work was so pleasant and enjoyable that any sympathy extended to him would be rejected. And no doubt you and I think that a missionary's life is one of sacrifice, and it is. But when such sacrifice comes from a willing heart that heart rejoices.

¶ We hardly realize what a sacrifice Christ made that we might possess His riches. And when we are possessed of such riches, it ought not blind us in seeing the great need of money for the Lord's work. But with appreciative hearts we should be willing to sacrifice the fulfillment of our own desires that we might give, that our Master's work may be accomplished. Let us rejoice in offering willingly.

GOD'S PITY FOR THE HEATHEN.

Exposition.

Jonah 3:5—4:11. April 30, 1911.

JONAH is not a mythical character. His unusual experiences are incredible only to unbelief. Knowing the Scriptures and the power of God, we believe in the real existence of this prophet, the fact of his wonderful deliverance by the great

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sea-monster; and hope by God's grace to be effectually warned by his mistakes. Jesus was not a fool for believing in the prophet Jonah (Matt. 12:39-41). Nor are we.

¶ 1. **The People of Nineveh Believed God** (ch. 3:5-10). Notice four of the most prominent facts regarding the faith of the Ninevites.

¶ One.—It was based upon the **word of the Lord** (vs. 2, 3). Men will not believe God until they hear Him speak. Ministers are commissioned, therefore, not to deliver theories and ideas of their own, but to speak forth the very words of God Himself, that men may hear and believe (2 Tim. 4:2; Rom. 10:17; John 5:24; Acts 8:12; John 20:31).

¶ Two.—It was the result of a faithful **warning** (vs. 4). God's hatred for sin and the punishment He has in store for evildoers are themes to be preached as freely as His love and mercy. Men must learn to fear the power of sin and flee from the wrath to come (Matt. 3:7; 11:23).

¶ Three.—The reality of their belief in God's word was attested (1) by the sackcloth and ashes and fasting; (2) by their crying mightily unto God; (3) and **by their works** in turning from their evil ways. Wherever there is true repentance and faith there will be as a result genuine sorrow for sin, prayer to God, and a turning of the back upon the sinful ways that God hates (Acts 11:21; James 2:18; Matt. 3:8; Jer. 44:4; Job 34:32).

¶ Four.—Their belief in God averted the threatened doom (vs. 10). They only hoped it might, for they said, "Who can tell?" We may **know** that He will turn away the evil from those who believe, for we have the assurance of His word (Jer. 17:7, 8). God's character is unchanging, and therefore His dealings with men must change as their attitude toward Him allows. Knowing as we do today the certainty of God's promises to all who

believe, how easily men should be led to trust Him (Acts 16:31; John 5:24).

¶ 2. **Jonah's Selfish Prayer** (ch. 4:1-4). The prayer of Jonah contains two distinct revelations. It reveals the self-centered disposition that had caused his first disobedience in the flight to Tarshish, and his displeasure at the sparing of Nineveh. He feared winning for himself a reputation as a false prophet, when the predicted ruin of the great city was averted by reason of God's mercy. He could not trust the Lord to take care of his servant in the path of obedience.

¶ It reveals God in a way that should thrill the heart of every believing reader. He is a "gracious God, and merciful, slow to anger, and of great kindness, and repentest of the evil" (Joel 2:13). One of the New Testament apostles and prophets has summed it up in a word, "God is love" (1 John 4:8). See also Psa. 116:5; 2 Kings 13:23.

¶ 3. **God's Pity for Nineveh** (vs. 5-11). Jonah received a merited rebuke and learned a much-needed lesson by means of the gourd, the worm, and the east wind, which the Lord had prepared. If Jonah cared so much for the gourd, which came up in a night and perished in a night, how much more must Jehovah have yearned to spare the great city of Nineveh, with its helpless thousands, each one the object of the Creator's tender compassion. Only one, who trod the paths of men, ever entered fully into sympathy with God's love for His prodigal world. That One was Jesus, whose loving compassion, so like the Father's, led Him to the shameful cross a willing sufferer for sinners.

¶ God's pity for the lost world is the best evidence of His grace. The servants of God should not only understand the yearning of His heart for the lost. They should share it with Him. This can only be as the love of God

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is shed abroad in the heart of the Holy Spirit (Rom. 5:5; 9:1-3; John 3:16; Titus 3:4).

¶ The grace of God is not limited, nor His love extended only to a few. The gospel message of God's grace and love is for all the world, for whom Christ died (Matt. 28:19).

Thought Producers.

¶ Verse 3:1. How many times did the word of the Lord come to Jonah? Twice. What did Jonah do when it came the first time (Jonah 1:1, 2)? Fled (Jonah 1:3). What took place on the sea? Jonah 1:4-11. What happened to Jonah? Jonah 1:12-17. When was he delivered from the belly of the fish? When he prayed (Jonah 2:1-10). What did he do when the message came the second time? He obeyed (vs. 3:3).

¶ Verses 3:2-5. What was Jonah to preach? The preaching that God bid him. Did he do it? Vs. 3-4. What was the result? The people believed God. What is the Christian exhorted to preach? The Word (2 Tim. 4:1, 2). How should he preach the Word? (a) Boldly (Acts 9:27, 29); (b) fully (Rom. 15:19). When should he preach it? In season and out of season (2 Tim. 4:2). What is one great result of preaching the word? Salvation (Rom. 1:16; 10:17). Give an example of this. Acts 2:41.

¶ Verse 10. What had God said He would do to the wicked city. Destroy it (vs. 3:4). But when the people believed and turned from their wicked city, did He destroy the city? No. Under what is the unbeliever today? The wrath of God (John 3:36; Rom. 1:18). Of what is the unbeliever sure? Hell (Matt. 13:49, 50). Upon what one condition can he escape the wrath of God? Belief (Acts 16:31). What has he when he believes? Everlasting life (John 5:24).

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¶ Chap. 4. On account of what was Jonah displeased and angry? God's mercy toward the city. On what did he have pity? The gourd (vs. 10). On the other hand, on what did God have pity? The city (vs. 11). Where do we find a good description in this chapter of God's loving kindness? Vs. 2. What is the object of God's love? The world (John 3:16). What has God offered to the world that He so loved? Everlasting life through Christ (John 3:16). Is this everlasting life for the heathen? Yes; it is for any one who will believe (John 3:16). But before the heathen or any unbelievers can believe on Christ, what must they have? Some one to tell them the story (Rom. 10:14).

Golden Text Illuminated.

Go ye therefore and teach (and make disciples)
of all nations (Matt. 28:19).

¶ A soldier has learned the lesson of unselfishness. He doesn't consult his feelings when the order comes. He has left his friends and kinfolk for the sake of a cause, which has prompted him to surrender his life entirely into the power of some one else. When the six hundred made that glorious charge, they murmured not, but obeyed instantly.

¶ Can we as Christians say that we have learned the lesson of unselfishness? That we have given our lives completely in the hands of our Lord, that His will is our will? If we have, let us lay aside all thought of self and completely surrender our lives to His keeping and bidding, and when He bids us to preach the word or carry the glad tidings to some distant land, let us obey.

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{
 If we suffer with Him we shall also reign
 with Him.
}
 Apostle Paul.

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azine for Earnest
Men and Women
Everywhere.

Grace and Truth

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The unsearchable riches of Christ bring most
winsome light and heat into the midst of
human sorrow and grief. J. H. Jowett.

Grace and Truth

EDITORIAL

Who Will Tell the Story?

“**I**N every hand we hear the complaint that there are no pastors to fill the countless vacancies in the pulpits throughout the land. It is heart-breaking to read of the hundreds of congregations that for months and years have had no prophet to declare the saving power of the Prophet of Nazareth, and no shepherd to set forth the unfailing watchcare of the Great Shepherd of the sheep!

☞ How shall they hear without a preacher?

☞ The young men of today are not entering the ministry in numbers that are even remotely proportionate with the stupendous increase in the population of this land or of the lands afar.

☞ This were bad enough, but the condition becomes appalling when we find the men who have entered the ministry, turning from the glorious service of Him who shall one day reign as King of Kings and Lord of Lords to fritter away life's opportunity on paltry baubles!

☞ We quote from one of the great dailies,—

With thirty pastorless churches in Greater Boston, including many permanently closed and at least a half dozen turned into **moving picture theaters** and **garages**, a problem has been brought up before the religious denominations here which has caused church alarm never before equaled in the Bay State.

To add to this sensation, the figures disclose that fifteen ministers in the Norfolk Conferences alone have resigned their pulpits in the last two

years, and nearly all of them have abandoned the ministry and have taken up commercial lines of work, such as **journalism, advertising, lecturing, book publishing** and the like.

The cause of this exodus of preachers from their profession is given by a half dozen of Boston's best known clergymen as being the ever increasing "unrest" and corresponding apathy toward religious matters and the "high cost of living." Boston's pastors, it is declared, can no longer live on the meager salaries given them; hence the closing of the churches.

❑ Could anything be more pitiable? The preacher of the gospel of grace changed to a lyceum lecturer! The Proclaimer of God's love changed to an advertising specialist!

❑ When the voice of the prophet fails, who will tell the story?

"How to Preach so as to Convert Nobody"



UCH has been written on the powerless condition of the churches. Many explanations have been offered. Many smooth and reassuring words have been said to lead us to believe that the condition is not so bad. It is foolhardy to place one's nose to an onion and say, "How like a rose it smells?" Why should we mince words? Why should we not face the facts squarely?—the assemblies of God's people are losing power!! Why? The answer is plain.

❑ Higher criticism is robbing men of the Gospel! The amusement craze is stripping the children of God of their

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mantle of modesty and sobriety! The "oyster suppers," "ice cream socials," and "bake sales" are prostituting the cause of the Risen Savior to the level of the soup house! The minds of the "men of God" are occupied with their business, the minds of the "women of God" are scheming to discover a new way to decoy the nickels into their net, while the God of all Grace who seeks for worshippers to worship Him in spirit and in truth, finds none!

¶ Many a church is so busy raising money that it can't find time to worship God!—so occupied with amusements that it cannot be occupied with Christ,—so completely leaning on the flesh that the spirit has no chance.

¶ These are some of the things back of the "living death" in which many Christian assemblies find themselves to-day. E. P. Marvin has given a list of suggestions to churches and preachers who wish to do away with the soul-winning business. The list is a good one and has been thoroughly tried out by many—

1. Let your supreme motive be popularity and self rather than salvation.

2. Study to please and thus draw an audience and make a reputation.

3. Take up popular, passing and sensational themes to draw and avoid the essential doctrines of salvation, and spice them with jokes.

4. Denounce sin in the abstract, and especially unpopular sense, but pass lightly over sins that prevail in your congregation.

5. If asked: "Is it wrong to dance, play cards and attend the theater?" answer very pleasantly: "Oh, that is a matter for private judgment; it is not for me to say you shall or shall not."

6. Preach on the loveliness of virtue and the glory of Heaven, but not on the sinfulness of sin and the terrors of Hell.

7. Reprove the sins of the absent and distant, but make those present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church

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members that God is too good to send anyone to Hell, even if there is a Hell.

9. Preach the universal fatherhood of God and the brotherhood of man so that no second birth is really needed.

10. Do not rebuke the worldliness of the church and try to make it peculiar, but fall in with the amusement heresy and cooking stove apostasy.

11. Avoid seriousness, alarm and earnest effort to pull sinners out of the fire, and the old-fashioned idea that the church is a rescue mission.

12. To make religion attractive, and to make the church progressive, up-to-date, split it into worldly clubs and trumpery societies, to cultivate worldly sociability, fun and merchandizing; instead of meeting for prayer, let them "sit down to eat and rise up to play."

¶ We have perfect confidence in the result wherever the above suggestions are followed. Our confidence is based on the saddening condition to be found wherever these principles have been used!

¶ When will God's children awake?

That Coming Day

THE word of God rings with repeated promises of a coming day of glory. It shall be a day when the dazzling beams from the person of the Savior shall banish sin's dark night and all the earth shall yield allegiance; it shall be a day when Jesus Christ, radiant, personal, and visible shall reign in glorious majesty over the subjugated earth; it shall be a day when the knowledge of the Lord shall cover the earth as the waters cover the sea; it is the long looked for day when God shall give to His beloved Son the heathen for His inheritance and the uttermost parts of the earth for His possession; it is a

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day when the unobscured splendor of heaven will inundate earth; it is the day which cannot come till the Antichrist, that masterpiece of Satan, has wrought his awful ruin upon them that dwell upon the earth; it is the day of righteousness; it is the day of Justice; it is the day of wrath; it is the day which the combined efforts of all Christendom could not hasten one whit; it is the day which will come upon the earth when sin and degradation have reached their climax; it is that day which can be made possible by one event only,—the second coming of Christ!—

¶ Lord Jesus, come quickly.



¶ On the next page Dr. Riley of Minneapolis opens a series of articles on "The Kingdom." After appearing in "Grace and Truth" the articles will be published in book form.

The Kingdom of God---Its Definition

By W. B. Riley, D. D.
of Minneapolis, Minn.

JOHN WATSON'S sentence, "Two finds have been made within recent years: the Divine Fatherhood and the Kingdom of God," involves a two-fold error.

¶ "The Divine Fatherhood," by which he means the "universal Fatherhood of God" instead of being a theological "find" is a theological fiction! "The Kingdom of God" has never been lost to the church; only obscured, often, by misinterpretation. If we may judge by His own words (Luke 4:43), the most holy necessity laid upon Jesus was "the preaching of the Kingdom of God," and if "handling aright the word of God," means the conformity of teaching and preaching to the plan and points of Bible emphasis, then "the Kingdom of God" should never fail to hold the first place in the thought and instruction of Christendom. If Prophet and Apostle are to be accepted as our inspired guides, theocracy—or God on the throne—is the scarlet thread in the Old and New Testament teaching. The Pentateuch presents no other plan; the Psalms sound no other note; the Major and Minor Prophets see no other vision; the Forerunner of Jesus framed no other philosophy, while the most matchless exponent of "the Kingdom of God" was the Master himself. The Word being consulted, the Kingdom of God is

"The one far-off Divine event
To which the whole creation moves."

¶ It has been said that no definition of the Kingdom can

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be found in the Scriptures. Of course that depends upon what one means by a definition. If he is looking for a solitary passage which tells all that the Kingdom is, and all that it is not, the search will be in vain; but if he is comparing Scripture with Scripture to find out what the Kingdom is, then the Bible would be unworthy the title—"The Revelation"—were the effort not crowned with success.

¶ It may be taken for granted that the term *Βασιλεια*, correctly translated "kingdom" is employed with discrimination by the divine writers. And when by research we find some form of this term used in the Septuagint version of the Old Testament 250 times in round numbers, and in the New Testament 160 times, and in the Gospels alone over 100 times, both the importance of the theme and the probable information to be derived from its study are more than suggested: they are certain. The sympathetic study of all these texts would involve the definition of the Kingdom, reveal the evolution of the Kingdom, determine the location of the Kingdom, and fix the citizenship of the Kingdom, and setting up the Kingdom, seat the King.

¶ We have said that it would involve

The Definition of the Kingdom

showing that it would be at once an ideality and a reality; that it will be alike ethical and physical, and that it will find expression in both a theophany and a theocracy.

¶ **It will be at once an ideality and a reality.** This is a point at which post and pre-millennialists part company. "The Kingdom of God" according to post-millennialists, is an ideality; according to pre-millennialists, it is both an ideality and a reality. The strongest book, from a post-millennial standpoint, brought from the press in recent

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years, is Dr. Goodspeed's volume, "The Second Advent." Bruce may charm with his style, and Boardman impress one with his literary ability, his analytical and apparently logical methods, and many others with their show of learning; but Goodspeed has this splendid superiority, viz., that he deals with the Scriptures.

¶ Concerning the "Kingdom of God," Goodspeed says, "Post-millennialists believe that our Lord set up His Kingdom at His first coming, and that He took His seat as Ruler in this Kingdom, when He rose from the dead and all power was given into His hands. He is now seated on David's throne, ruling the Kingdom of Grace, which is His only Kingdom on earth.

¶ Few post-millennial writers essentially dissent from this position. That circumstance is all the more remarkable when one remembers, as Bruce concedes, that the expression, "the Kingdom of Grace," employed so insistently and by so many, is absolutely unknown to the Scriptures.

¶ Boardman also concedes that the idea of a literal kingdom was the expectation of every Old Testament sage and prophet; was in the minds of the Eastern Magi when they came asking, "Where is he that was born King of the Jews?"; was with the devout Simeon when he looked for the consolation of Israel; was entertained by Nathaniel when he exclaimed, "Rabbi, thou art the Son of God, thou art the King of Israel!" John believed it when he asked, "Art thou the Coming One; or look we for another?"; the guest at the Pharisee's table thought it, when he said, "Blessed is He who shall eat bread in the Kingdom of God." It was the conception of the twelve when they contended with each other as to who should be counted "greatest in the coming kingdom;" it was the opinion of James and John when they requested

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“Grant unto us that the one shall sit on thy right hand and the other on thy left in thy kingdom”; it was the hope of the Pharisees when they asked Jesus, “When the kingdom of God comes,” etc.; of the crowd when they shouted, “Blessed is he that cometh in the name of the Lord, even the King of Israel,” and of the disciples when they asked their risen Savior, “Lord, dost thou at this time restore the kingdom to Israel?”

¶ The charge that these all alike misconceived the promised kingdom, requires proof. The prophecies of the Old Testament had not been difficult to understand, and were not commonly mis-interpreted. Notwithstanding the fact that the leaders of Israel looked for the establishment of a temporal throne at the first appearance of Jesus, they neither forgot nor misconstrued the essential facts of that appearance. When Herod, alarmed for his supremacy, inquired where the King of the Jews should be born, the Scribes properly replied, “In Bethlehem, of Judea, for thus it is written by the prophet, ‘Out of thee shall come forth a governor that shall rule my people Israel.’” The hardships of His humble life were also in literal accord with Isaiah’s speech, “Butter and honey shall he eat.” His crucifixion between malefactors, and burial in Joseph’s tomb, the same prophet had predicted, “And they made his grave with the wicked, and with a rich man in his death.” Only those who reject the inspiration of the Word of God deny the fulfillment of the prophecy, “Thou wilt not leave my soul to sheol, neither wilt thou suffer thy Holy One to see corruption” (Psalm 16:10); or dispute the correction of Paul’s literal interpretation of the Old Testament Scriptures that he should be “raised” on the third day (1 Cor. 15:4).

¶ If every Old Testament sage and prophet and every New Testament believer were mistaken in expecting a lit-

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eral kingdom, is it conceivable that Jesus should have left this mistake without a word of correction, and even confirmed the misconception by personal speech, which if literally received, would keep up the error? Such conduct did not commonly characterize Christ. Whenever He used a figure of speech, and His auditors misinterpreted it, He took pains to correct them instantly. When He declared concerning Lazarus, "He sleepeth," and they answered, "Then he doeth well," He immediately set their thought right by saying plainly, "Lazarus is dead." When He used the figure of leaven, and His disciples thought He meant that which was put into bread, He carefully corrected them by saying, "No, I mean the doctrine of the Pharisees and Sadducees." If there had been no actual Kingdom to come would not Christ have said, "Ye have misunderstood the word. My Kingdom is not a literal one; it is only spiritual"?

¶ If it be answered that Jesus did say, "My Kingdom is not of this world," we reply, "That is no proof that it was not to be in the world." The phrase "of the world," as employed in the New Testament, commonly means partaking of its evil spirit, and has no reference whatever to location. On His own authority His disciples were "not of the world," and yet they were in it. He was "not of the world," and yet "He was in the world!"

¶ There is not a feature of a literal kingdom lacking in the biblical description of the Kingdom of God. It is to have a literal King in the person of Jesus, who is not a pure spirit, but God manifest in the flesh, "and the government shall be upon his shoulder" (Isa. 9:6). It is to have a literal throne, to which Jesus shall succeed, and it is not "the throne of Grace" but "the throne of David" (Isa. 9:7). There is to be a literal location for that throne—"The Lord himself shall reign in Mount Zion in

Jerusalem" (Isa. 24:23). The supremacy is to cover a real dominion "from the River to the ends of the earth (Zech. 9:10). This office of authority is to have its real aides in the persons of certain regenerate ones, that shall "sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 12:28): in the most faithful who shall "have authority over cities" (Luke 19:17); and from the martyrs who shall "reign with Him a thousand years" (Rev. 20:4).

¶ The impression that a reign of grace is incompatible with the exercise of real regal authority and command is disproven by the history of every good king. King Oscar of Sweden passed away but yesterday; and either the tributes paid to his blessed memory by the citizens of his own land and the Swedish sojourners in our own country, were sickly adulations or else it is possible to so combine the exercise of official authority with the exhibitions of love as to command at once a political obedience and a personal affection.

¶ **It will be alike physical and ethical.** The unwarranted custom of spiritualizing Scripture has resulted, for those who employ it, in the disembowelling of plain speech. The statement, "The Kingdom of Heaven is spiritual—a reign in men's hearts—and not material over earth as a territory" (See Goodspeed, p. 111), overlooks the biblical distinction of the terms Kingdom of Heaven and Kingdom of God, and is an attempt to exalt the moral at the expense of the material, which is neither warranted by the Word nor essential to the ethical meaning of Christ's ministry. True, it is written of the kingdom of God, "It is not eating and drinking, but righteousness, and peace and joy in the Holy Ghost!" But that does not signify that no eating or drinking shall characterize that Kingdom when it shall come, any more than Jesus' statement, "The

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life is more than meat: and the body more than raiment," is a warrant for attempting to live without food or clothing. The truth is that Jesus, in His risen body, did eat—a hint at least that the Kingdom saints may do the same. His promise is "Ye may eat and drink at my table in my Kingdom" (Luke 22:30). We have already seen that the statement concerning the Kingdom that "it is not of this world" in no wise militates against its location "in the world" any more than the statement that His disciples were "not of the world." To be sure, those who are fitted for the Kingdom must be regenerate according to John 3:3-5, as Goodspeed argues. But does regeneracy dispense with the flesh? And, they must be righteous (Matt. 5:20), but does righteousness militate against reality? If position in this kingdom is gained through meekness and humility (Matt. 18:4), does any one imagine that either trait inheres only in the immaterial?

¶ If, therefore, the subjects of the Kingdom are to be as physical as were the flesh and bones of Christ which He bade the unbelieving handle and see, then who dares say that "the kingdom" "is not territorial" as well as spiritual; that "its enlargement is not by taking in new lands, as well as new hearts," and that in order to its establishment, "Christ need not come again in person" (See Goodspeed, p. 114)?

¶ The subject of His personal return would hardly seem to be in dispute since He has expressly said, "I will come again"; and Paul has associated "His appearance and His kingdom" (2 Tim. 4:1), and His own parable of the pounds involves the plain teaching that He has gone "to receive for himself a kingdom and to return." If He is not to make conquest in new lands as well as in new hearts, then the language of the seventy-second Psalm is strange indeed. It is written there that "He shall have

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dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve him."

¶ I believe with Prof. H. Lummis that if there were but a single Old Testament prophecy of this Kingdom, and that the prophecy of Daniel, it would dispel all doubt as to its literalness and its location. When Pharaoh had a dream of the seven fat and the seven lean kine, and Joseph interpreted it, his prophecy became the mold of history. Its fulfillment was literal. Who has been instructed to say that Daniel's interpretation of Nebuchadnezzar's dream is not to be so taken? It would almost seem that the great Prophet Daniel anticipated the modern spiritualizing method and meant to condemn it when, after having interpreted the dream, he concludes, "The great God hath made known to the king what shall come to pass hereafter and the dream is certain, and the interpretation thereof sure" (Dan. 2:45). A large part of that prophecy has been literally fulfilled! It is a strange thing to ask the privilege of stepping into the middle of God's processes to declare that the remainder of it will be after another method.

¶ Concerning the argument that since the prophecies about the birth, life, and death of our Lord, were literally fulfilled, we should expect the same concerning the Kingdom. Dr. Goodspeed says, "Those prophecies were incapable of any other than a literal fulfillment" (p. 93). But every reformed Jew will tell you they never were intended to be taken literally; and his statement has exactly as much warrant from the Word as does the position

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of those who proclaim against "the Kingdom" for which all Christendom, in obedience to its Christ, is praying "Come!"

¶ Discredit the pseudo-political phase of this kingdom as you will, still even John Watson is compelled to admit that "politics are, after all, a necessary machinery * * * though ideals come first." His statement, "When Jesus denied himself to politics he did not abdicate His Kingdom," is without occasion! True, He scorned the world's throne when offered by Satan; He also refused the crown and sceptre proffered by an unregenerate mob; but He never hinted that He would reject these same insignias of power when the time of the Divine appointment should come. On the contrary, the Scriptures are clear that when, in the end of the age, the seventh angel soundeth, there will be heard great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever" (Rev. 11:15). That this is a promise to the Man from Nazareth could hardly be doubted when it is remembered that on the occasion of the announcement of Mary's conception, the Angel said, "And thou shalt bring forth a Son, and shall call His name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David * * * and of His kingdom there shall be no end" (Luke 1:31, 32).

¶ It is both a theophany and a theocracy. A theophany is a manifestation of God to, or rather, through, the human soul. A theocracy is the recognition of God as the only rightful Ruler, and a reception of His revelation as civil law. So far as the Kingdom of God has any place in the earth at the present time, it is a theophany, or a manifestation of God's sovereignty in, or through, His

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saints. But the Holy Scriptures have ever held before believers the sure promise of a theocracy—a pledge to the Prince of Peace—"the child born" and "the son given" that "the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of Jehovah of hosts shall perform this" (Isa. 9:6-7).

¶ But are we not told expressly that "the kingdom of God cometh not with observation"? Certainly! That is the proof that the Kingdom is not yet; and is not to be confounded with the Church, or with any of the visible fruits of a spiritual life. Such may be easily observed, and somewhat accurately measured. But the introduction of "the Kingdom" is rather to be associated with the sudden appearance of Jesus Christ, the coming of which is as incapable of observation as is the formation of that lightning, which, in an unexpected moment, bursts into glory, "from the East and is seen even unto the West" (Matt. 24:27).

¶ It is little wonder that the people who believe that the only Kingdom of God referred to in the Bible is that which is now being constructed by Christian endeavor, become discouraged. Inadvertently Bruce concedes that no other result can be expected. He says when John spoke of the Kingdom "he meant the people of Israel converted to righteousness, and in consequence blessed with national prosperity. And that being his ideal and aim, he was a gloomy man, and those who were about him became affected with his gloom. For he saw, too soon and too well, that the conversion of Israel to righteous-

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ness was a very improbable event. And so, despairing of the nation, and hoping only for the salvation of a small remnant, he began to talk of 'a winnowing fan to separate wheat from chaff, and of an axe of judgment to hew down the worthless tree.' "

¶ While misinterpreting John, Bruce accurately exploits the result of looking for a kingdom which is dependent upon the conversion of the whole people to righteousness. If the Bible proffers us nothing better, the present outlook is gloomy enough to generate poignant grief. For two thousand years the Church has been at work in the world, and we are still praying, with good occasion, "Thy kingdom come." Three to four hundred millions of earth's inhabitants are nominally Christians! It has been said, with sufficient conservatism, that perhaps not more than one in ten, or thirty to forty millions, of these are genuinely loyal to God, being regenerate by His Spirit, leaving practically the whole of the fourteen hundred millions yet to be converted before the Kingdom has fully come.

¶ If to this it be answered, "But the times past have been those of seed-sowing and the centuries are now ripening to the harvest, false religions are just ready to fall, and the religion of Christ to become the faith of all nations," we ask for the evidence! The Christianity of Palestine perished on the very soil that sprouted it; the Christianity of Rome became corrupt at the very time when the Church was in the place of power; the Christianity of Europe is being discredited at this moment, and assigned a place in the Pantheon of Religions by its own and leading apostles. The subject of ever-insistent debate in America is whether the candidates for the ministry are not diminishing, and the denominations—which are all too slowly increasing their numbers—are not as

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certainly going into spiritual decay. Horton ("Teachings of Jesus," p. 27) frankly admits: "Today a Christian country is one in which a majority of the people appear absolutely indifferent to religion; a majority of those who are not indifferent are without enthusiasm, without passion, without zeal; while the most earnest are usually sectarian rather than religious, capable only of interest in their church or their system or their shibboleth."

¶ Nearly thirty years ago, in that matchless conference called by Nathaniel West and others, a speaker raised this question, "Do the possible thirty millions of genuine Christians give enough to make all the gift of all the rest average a cent a week for the thirty millions for mission effort, properly so-called? Do the aggregates of all the purely missionary contributions of the world amount to \$15,600,000 per annum?" The pitiful thing about this question is that after all the boasted progress of these most remarkable years, the interrogation is pertinent still; while the question with which he followed it is nothing less than painful: "Is the amount paid over by actual Christians, that Christ's mandate, 'Go ye into all the world and preach my gospel to every creature,' may be obeyed as great as is the amount expended by the Church of God for needless—nay, for dangerous and degrading luxuries, such as wine, poor tobacco, and even stronger stimulants?" If you declare "This is pessimism," I answer, "For those who have no other prospect than a Kingdom resulting from the regeneration of the whole world, it is!" But not for those of us who know that when "this gospel of the kingdom shall have been preached in all the world for a witness, then shall the end of this age come." It shall terminate with the appearance of the King Himself, the establishment of His throne in righteousness; the lifting of the deception which has blinded

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sinner till now, by the chaining of Satan—the old deceiver—and the casting of him into the pit that he shall do his work no more. Then “shall a nation be born in a day.” Then shall that major promise of the Minor Prophet speedily be verified and “the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea” (Hab. 2:14). Then shall Daniel’s vision be realized (Daniel 2:1).

¶ If one wants to argue, as some do, that this prospect is too material to be pleasing, we only answer by expressing our regret that God’s appointments are not his pleasure. If he says further, “It is too sensual to be spiritual,” we reply by questioning, “Is it scriptural?” There may be such a thing as learning at last that God’s spiritual Kingdom is all the more glorious because of its material side, and the outlook of those who entertain this “blessed hope” may prove at last to have been just as broad as biblical. Prof. Lummis says, “Many a visitor has ascended the slope of Mt. Washington, drawn by the snorting iron horse whose neighing echoed back from cliff and ravine, and has seen that rugged, rock-crowned summit gray with the mosses and lichens of unnumbered centuries, as the misty robe that draped the giant peak was lifted by the careering winds. He has a right to speak of the sublime view which he has seen. But he has made only one ascent; he has looked from one position only, although a favored spot it may be, and one that affords the finest view of the monarch of New England hills. But if he forgets or ignores the carriage road up from the Glen House; if he overlooks the bridle path that winds up through the wooded hills and bending valleys and steep, precipitous acclivities from the Crawford; if he counts not the devious footway of the lone pedestrian who, by some hitherto untrodden course, has clambered

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to the crown of the mountain king, he has not a complete picture of the loftiest of the White Hills. The modern theologian who, conceiving the Kingdom of Jesus, looks upward and views the blue sky and gold and crimson clouds, and the brightness of the resplendent sun, has a charming picture, even if it be a little ethereal. But to complete its beauty he needs the hills and valleys, flowing as of old in the land of Canaan, with the milk and honey; the palace towers of Jerusalem, the golden, white-robed company marching with crowns on their heads and with palms in their hands to the strains of celestial music; the opening doors of the royal mansion, and the broad table spread with ambrosial viands, fit for the children and the brothers and sisters of a king; and seated guests, the patriarchs and prophets, and all the godly race.

¶ No timidity induced by skepticism within the nominal Church of God, or without, shall make me 'minish aught of what my Father's legacy warrants me to expect. I shall see the King in all His glory, and be fellow-heir with Abraham. In company with the meek I shall possess the earth. An humble and unworthy brother of Jesus Christ. I am to have the body of my humiliation made like the body of His glory."

PRECIOUS THINGS IN PETER'S EPISTLES.

- ¶ Precious Blood—To Redeem (1 Peter 1:19).
- ¶ Precious Faith—To Try (1 Peter 1:7).
- ¶ Precious Store—To Uphold (1 Peter 2:4).
- ¶ Precious Christ—To Love (1 Peter 2:7).
- ¶ Precious Promises—To Plead (2 Peter 1:4).

—Geo. W. Noble

*Elijah, The Forerunner**

By The Editor

GOD will send Elijah again. Not some spiritual concept, not a band of prophets with Elijah-like manners, but Elijah himself. That the people of Israel were imbued with this conviction is self-evident. When our Lord and His disciples were visiting the towns of Caesarea Philippi, preaching and healing, he asked them one day,

Whom do men say that I am? And they answered, John the Baptist: but some say **ELIJAH** (Mark 8:27, 28).

¶ A clear suggestion is here given of the general belief then accepted among the Jews concerning the return of Elijah.

¶ This prevailing idea that Elijah would come back is brought into prominence by the questions which were put to John the Baptist by the priests and the Levites. They asked him,

Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou **ELIJAH** (John 1:19-21)?

¶ The mind of the people was full of the hope of the coming Messiah and they had been definitely taught by the scribes that Elijah must first come (Matt. 17:10).

*Note—Several special requests for a discussion of Elijah have been received. These requests were probably brought about by the International Sunday School Lessons of the past month. May God use this study to clear away the questions which may have arisen in the minds of the readers of "Grace and Truth."

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Surely it was not strange that they should ask the question, "Art thou Elijah?"

¶ There are two points in connection with this subject which when clearly settled by the testimony of the Word banish permanently every difficulty which might arise. These points concern (1) the identity of Elijah and (2) the time of his coming. Both points can be discussed together.

¶ It would seem to the prayerful student of the Word of God that the plainness of the Malachi passage were great enough to drive out confusion forever. God's words in that passage are,

Behold, I will send you **ELIJAH** the prophet before the coming of the great and dreadful day of the Lord (Mal. 4:5).

¶ In spite of the fact that the language of this passage is clear to transparency, there are those who will say, "This refers to John the Baptist." The words of John himself stand in direct contradiction to this idea. When the men of Jerusalem went to John in the wilderness

They asked him, **ART THOU ELIJAH?** and he saith, **I AM NOT** (John 1:21).

¶ True it is, Jesus said to His disciples as they came down from the mount of transfiguration,

But I say unto you, That **ELIJAH** is come already, and they knew him not, but have done unto him whatsoever they listed. * * * Then the disciples understood that he spake unto them of **JOHN THE BAPTIST** (Matt. 17:12, 13).

¶ But it must not be forgotten that our Lord has placed a condition on this statement. The condition is given in the eleventh of Matthew,

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And **IF YE WILL RECEIVE IT**, this (John) is Elijah, which was for to come (Matt. 11:14).

¶ But they did not receive it! Instead, they put him in prison and beheaded him. Hence the Lord says, after the death of John,

ELIJAH truly shall first come, and restore all things (Matt. 17:11).

¶ He again places the coming of Elijah in the future.* How perfect is the harmony of the Word! John the Baptist came in the "spirit and power of Elijah" (Luke 1:17) and would have been Elijah "if they had received it," but they rejected both the forerunner and the King himself, thus postponing the Kingdom and resulting in Christ's declaring even after John's death that Elijah was yet to come. Malachi said that Elijah's return would be immediately before the "great day of the Lord," but those who cling to the John-the-Baptist-is-Elijah theory nullify Malachi's statement, because John the Baptist came before

*It has been suggested by certain students of the Word that one of the Two Witnesses mentioned in Rev. 11 will be Elijah. That a marked analogy exists between the "mountain peaks" in the ministry of Elijah and the ministry of the two witnesses as set forth in Revelation is beyond controversy. However, there is no passage which states that one of the two witnesses will be Elijah.

Some points in the analogy follows:

Elijah was sent to minister to a Gentile (Luke 4:25, 26).

The Witnesses prophesy to nations and kindreds and tongues (Rev. 11:19).

Elijah caused the rain to cease for 3½ years (Jas. 5:17).

The Witnesses prevent rainfall for 1260 days (this is equal to 42 months or 3½ years) (Rev. 11:2).

Elijah slew his enemies with fire (Luke 9:54).

The Witnesses destroy their enemies with fire (Rev. 11:5).

Elijah seemed to serve God alone, but God had preserved a remnant of 7,000 who had not bowed the knee to Baal (Rom. 11:2-4).

The Witnesses seem to stand alone for God, but a remnant is in the keeping of God at that very time (Rev. 12).

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this present day of grace. The Bible, then, has settled (1) the identity of Elijah and (2) the time of his coming.

¶ One is reminded of the well-known incident of the student in biology who told the professor that lobster was a red fish which swam backward, to which the professor responded: "You are right, except in three points: first, it is not red; second, it is not a fish; third, it does not swim backward." Those who say that John the Baptist fulfils the prophecy that Elijah shall come before "the great and terrible day of the Lord" are right except in two points,

First, John the Baptist was not Elijah.†

Second, John the Baptist did not come immediately before "the great and dreadful day of the Lord."

¶ May God Himself teach us to yield up every preconceived notion to the simple statements of His blessed Word. Jesus is coming again. He is coming to wreak vengeance on the unbelieving. His coming will bring in the "terrible day of the Lord," but there is one who will be a forerunner, for God has given His promise to the Jew, saying,

"I WILL SEND YOU ELIJAH THE PROPHET" Mal. 4:5.

†An idea which has gained acceptance in the minds of some is that the prophecy concerning the coming of Elijah was fulfilled when he appeared with Christ on the mount of transfiguration. This is disproven by Peter who says

For we have not followed cunningly devised fables, when we made known unto you the power and **coming** of our Lord Jesus Christ, but were **eye witnesses** of his majesty * * * when we were with Him **in the holy mount** (2 Pet. 1:16, 18).

Peter here unqualifiedly affirms that those who beheld the transfiguration were eyewitness to the majesty of the Second Coming!! Hence we find that for Elijah to appear with Christ in a fore gleam of that coming day is only confirmation of all the rest of Scripture testimony.

The Future of Israel

By Pastor Joshua Denovan

(Continued from page 88, Vol. 2.)

¶ Since the return of the Jews (I mean these two tribes) from Babylon, they have for their sins been humiliated and trampled upon by the Grecian power, and finally in punishment of their culminating sin, namely, their rejection of their Messiah, have been mercilessly crushed, banished and scattered by the Romans, and their successors in Europe. Centuries after centuries have passed since the children of Abraham have had any local habitation or name in the land given by Jehovah to their fathers. Only a few years have elapsed since a Jew dared not enter Jerusalem under pain of death. Every word of those terrible threatenings of Moses, in Deuteronomy 28—30 have thus been fulfilled.

¶ Now, have we seen the last of the nationality of this singular people? As many good and thoughtful men assure us, are the Israelites indeed hopelessly merged and absorbed among the different nations of the earth—their national individuality clean gone forever? Listen to Isaiah 11:11-16; 12:4-6; 35; 49:13-26. ("The wilderness" irrigated miraculously by abundant waters, causing fertility unprecedented—what is this but the desert stretching eastward from Jordan towards the Euphrates. This was under the sway of David and Solomon.) Read also Jer. 23:7-8. Now, please to observe that such predictions as these are about Israel and Judah, to whom the prophets spoke: about Jerusalem and Zion, about the hills, valleys and plains of old Palestine—not about the New Jerusalem and the heavenly Jerusalem, nor the

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Canaan manufactured by our hymn-makers. The same prophet Isaiah uttered remarkable predictions about Babylon and Moab, about Damascus, Idumea or Edom, and Tyre. (See chapters 13, 14, 15, 16, 17, 23, 24, 34.) And commentators and travelers to the East are never weary of telling us how literally every word of those predictions uttered against those heathen cities has been fulfilled. They tell us how Edom today is the exact counterpart of the old prophecy engraven in stone; they tell us how the stones of Tyre are actually lying, as it was predicted they should lie, in the sea, and how fishermen may be seen actually drying their nets, just as the prophet declared they would, on the stately ruins; they tell us how the site of ancient Babylon (in fulfillment of Isa. 13:19-26) is literally pools of water and haunted by those very doleful creatures specified by the prophet. So much for the literary veracity of the prophetic predictions relating to Babylon, Edom, etc., but when these very same commentators begin to expound the predictions of the very same prophet, relating to the future and glorious restoration of Canaan of Israel—presto!—they begin at once to deal in metaphor and to spiritualize, as they call it. The stones of the ruined houses are now spiritual stones—the fruits and flowers of the fields are spiritual, etc., etc. How marvelous, how stupendous the effects of this commentatorial metamorphosis! e. g., in the eleventh chapter of Isaiah, we have a plain statement about: “the wolf dwelling with the lamb, and the leopard lying down with the kid.” “Oh,” cry out our commentators, who have just been assuring us that the owl and the serpent of the prophet’s prediction are actually an owl and a serpent now resident on the site of ancient Babylon, “this must be figurative language of course. No such changes of the nature, disposition, and stomach of ani-

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mals can be possible. This prediction means—of course, it must mean—that men of wolfish disposition shall associate with men of a lambish disposition; that simple, calf-like souls shall be quite comfortable with people naturally bearish in spirit; that lions and bulls (Englishmen metaphorically) shall eat straw. No, not straw, exactly, but shall take dinner with an ox-like German,” etc. Prophetic “straw” in the case of John Bull may mean beefsteak and plum pudding.

¶ Not long ago, a dear friend of mine took this text, “And of Zion it shall be said, this man and that man shall be born there.” Off he started at once, announcing the first division of his sermon somewhat thus: “The church of Christ is the birthplace of God’s people. This is abundantly plain from our text, my brethren.” Such a way of moulding a passage of Scripture into what is supposed to be evangelical shape is to me amazing. Could there be more reckless liberty taken with Revelation? When God’s Spirit writes down “Zion,” does He really mean the Presbyterian or Baptist churches? When He writes “Jerusalem,” does He really mean Westminster Abbey or the Metropolitan Tabernacle in London? When He writes “the seed of Abraham my chosen,” does He mean some descendents of Rôb Roy MacGregor or some red Indians? I humbly think not. When the God who stocked Eden with harmless animals declares that “the cow and the bear shall feed and that the lion shall eat straw like the ox,” I am simple enough to believe that it is really about oxen and lions, bears and cows He is speaking, and not about Englishmen and Germans, Americans and Hindoos. When He declares that the children of Israel who have been expatriated from Galilee, Samaria, Petrea and Judea shall return thither again, with honor and rejoicing, I for one must just believe what

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God has said. God brought them there once out of Egyptian captivity by Almighty miracle, because He had said He would do it. He will again bring them into that land by miracle, for He has distinctly promised to do so. "Oh, but the days of miracle have ceased," reply a score of popular preachers. Who said that? See Jer. 31:10-14.

¶ The prophecies of Ezekiel are full of restoration of the Israelitish people to the favor of heaven and the enjoyment of their fatherland. Ezekiel of all men knew and felt what he was writing about, for he himself lived among the expatriated Israelites beyond the Euphrates. The very plainest language he could use he uses to declare the certain return of the exiles back to that very land they had left; and so voluminous are his prophecies on this subject, I find it hard to make selections for present illustration. An entire afternoon could be occupied in simply quoting his assertions and re-assertions on this most interesting subject.

¶ As to the extent of the Israelitish dispersion, he asserts in the name of the Lord: "When the house of Israel dwelt in their own land, they defiled it by their own ways and by their doings and I scattered them among the heathen, and they were dispersed through the countries." This language corresponds with that of the prophet Amos, "Lo, I will command, and I will sift the house of Israel among all nations, like as grain is sifted in a sieve, yet shall not the least grain fall upon the earth." Now read chapter 36:22-28. This passage must suffice as a specimen of scores of others which predict the certain restoration of the national Israel to the land from which they have been so long expatriated. See also 39:22-28.

¶ No passage of Holy Scripture has been more frequently spiritualized than Ezekiel's vision of the valley

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full of dry bones. Now, how does God himself interpret this vision? Just read chapter 36:11-14, 21-23. How dare men pervert this remarkable prediction in the face of God's own commentary on it?

¶ The scheme of the division of the land of Canaan amongst the restored tribes of Israel, as given in chapters 36, 37, 40, 48, of his prophecies by Ezekiel is so very definite in geographical and municipal details, as to leave no room whatever for regarding it as figurative language. No description given in the historical books of Joshua or Chronicles of the original divisions of the land amongst the invading hosts of Israel is plainer or simpler than the geographical details given by this prophet about the redivision of it amongst their long-exiled descendants. Some years ago I happened to read one of these chapters at family worship. Addressing the youngest son of my family (a boy about 10 years old), I asked him, "Do you understand what I have been reading?" "Yes, I do understand it," he replied, "I could draw you a map of that country, with the names of all the tribes on it in their proper places." Now, can I imagine the Spirit of God deliberately used language that must inevitably thus mislead a simple and candid-minded boy!

¶ From the little study I have given this interesting subject, "The Future of the Jewish People," these five points of the Jewish charter appear to be abundantly plain:

¶ 1. "In the last days" the children of Israel shall be gathered out of all places and from all peoples, where and among whom they have been dispersed, and the regenerated of them that have died shall be raised from the dead, and they shall be put into permanent possession of their own land. An Israelite then shall be a person circumcised in heart. He will be "the seed of Abraham" both in the flesh, and (as I am) in the spirit, too.

¶ 2. The land of Canaan shall then be unprecedentedly fertile, yielding abundantly for a very dense population. "The wilderness and the solitary places shall be glad for them: the desert shall rejoice and blossom as a rose." The nature of ferocious and carnivorous animals shall be changed. I know all those wretched perversions of this glorious promise in which commentators have indulged, and I simply now accept God's plain word to signify what the words mean.

¶ 3. Their Messiah shall reign over them an absolute perfect autocrat and to Him they will yield absolute and unquestioning obedience. Perfect government is not a pure republic nor a limited monarchy, but a perfect autocratic theocracy.

¶ 4. A religious system, strongly resembling the Levitical, shall be established among the Israelites, but it will be essentially spiritual in character and quality. The concluding chapters of Ezekiel's prophecy elaborate this in extensive detail. The Mosaic anti-typical ritual is abolished, no doubt. But God may memorialize saving truth in symbol. Ezekiel tells us that He will do this.

¶ 5. All gentile nations inhabiting the wide world shall utterly abandon law-making, boodling and all military rascality, and shall peacefully and devoutly acknowledge the imperial supremacy of the Messiah and accept Jerusalem as the world's metropolis.

¶ This much I think we must frankly admit to be the prophetic destiny of the Israelites, or deliberately pervert the predictions of Moses and Isaiah, Jeremiah, Ezekiel, and Daniel, by the most reckless theological methods, which spiritualizers and metaphorizers have ever resorted to.

Higher Criticism

By Dr. W. B. Riley of
Minneapolis, Minn.

(Continued from page 74, Vol. 2).

The Higher Criticism as an Apostasy.

¶ "The time will come when they will not endure sound doctrine, but, having itching ears, will heap to themselves teachers after their own lusts."

¶ **It is an apostasy from sound doctrine.** At every single point—fundamental to the faith of the believer—Higher Criticism parts company with the Scriptures. The Bible says, "Sin is the transgression of the law." Foster says, "Sin is error; a defect in knowledge" (p. 187). The Bible teaches that our salvation inheres in Christ's substitution, "He bare our sins in his own body on the tree." Foster says, "Salvation consists in rectification of knowledge." The Bible insists that sound doctrine is essential to our sanctification. "Sanctify them through thy truth; thy word is truth." Foster says, "The thing to be set right is not a set of ideas, but the bent of the will. The agency to be employed is not now 'sound doctrine,' so much as sound personality." The Bible puts into the lips of Jesus these words, "No man cometh unto the Father but by me." Foster repudiates it by saying, "God is as good as Jesus. Then we may have the faith which the gospel requires—faith in God the father, in His fatherly grace in forgiving sins, and in an eternal life" (p. 518).

¶ **It is an answer to those "having itching ears."** But having "itching ears will heap to themselves teachers after their own lusts." The world is full of people who want to hear some new thing. The fact that Higher

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Criticism is a novelty is its chief attraction. George Ade is much given to slang, but he often expresses the soundest philosophy in the same. In his fable, "The Preacher who Flew His Kite," he hits off this weakness of human nature. (The capitals are Ade's.) A particular parson was conscious that "he was not making a hit with his congregation;" and he knew that "there must be something wrong with his Talk." He had been trying to talk "in a clear and straightforward Manner, omitting Foreign Quotations" and putting up for illustrations "such Historical Characters as were familiar to his Hearers, putting the stubby Old English words ahead of the Latin, and rather flying low along the Intellectual Plane of the Aggregation that chipped in to pay his salary. But the Pew-Holders were not tickled. They could Understand everything he said, and they began to think he was Common." So he studied the situation and on the Sunday morning following "got up in the Lookout and read a text that didn't mean anything." "Then he sized up his Flock with a Dreamy Eye and said: 'We cannot more adequately voice the Poetry and Mysticism of our Text than in those familiar Lines of the great Icelandic Poet, Ikon Navrojik:'

"To hold is not to have—
Under the seared Firmament,
Where Chaos sweeps, and Vast Futurity
Sneers at these puny Aspirations—
There is the full Reprisal."

"When the Preacher concluded this Extract from the Well-Known Icelandic Poet, he paused and looked downward, breathing heavily through his Nose, like Camille in the Third Act." The venerable harness dealer was nodding approvingly. "Having wiped his brow, he took a turn at Quarolius, who he claimed had "disputed the

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Contention of the great Persian Theologian Ramtazuk, that the Soul, in its reaching out after the Unknowable, was guided by the Scriptural Genesis of Motive rather than by mere Impulse of Mentality." Ade says, "The Preacher didn't know what all This Meant, and he didn't care." But the pew-holders were "On in a minute." "He talked it off in just the way that Cyrano talks when he gets Roxane so Dizzy that she nearly falls off the Piazza." Quoting copiously from "the Great Poet Amebius" and reciting "eighteen lines of Greek" and then growing more versatile still, he illustrated from the "Celebrated Poet of Ecuador" and rose to a climax by getting rid of long Boston Words that hadn't been used before that Season." "He grabbed a rhetorical Roman Candle in each Hand and you couldn't see him for the Sparks." After this he "sank his Voice to a Whisper and talked about the Birds and the Flowers" and "there wasn't a dry Glove in the Church." "Everyone said the Sermon was Superfine and Dandy." The only thing that worried the congregation was that "to retain such a Whale it might have to Boost his Salary." Then Ade draws his moral, which is commonly to the point, "Give the people what they Think they want." "The time will come when they will not endure the sound doctrine, having itching ears, heaping to themselves teachers after their own lusts."

¶ Higher Criticism is in line with the lusts of the modern man. Theodore Parker, the free thinker, explained his success in attracting crowds on the ground that he preached "a theology which was acceptable to human nature." That is the curse of Higher Criticism. A. J. Gordon says, "Liberalism is the religion of human nature. It does not make stern and rigid claims on men; it does not hold them up to strong convictions on such

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subjects as sin and retribution and the need of regeneration. Hence, when men get careless and easy-going in their opinions they drift into what is called 'liberalism' as inevitably as water runs down hill. You never find men drifting into high-Calvinism, and you never will till you find water running up hill, and iron floating upward in the air." The press has recently reported the erection of a monument in the North Benton cemetery, Ohio. Chester Bedel, the famous infidel, who boasts that he exceeds Bob Ingersoll in his unbelief, and who is reputed to have made four trips to the Holy Land for data with which to disprove the Bible, has erected this stone. It is a representation of himself, with his foot upon a volume of the Sacred Scriptures. Few are so intense in their opposition to its holy precepts; but is not the attitude the very one occupied by so many of the so-called "critics" of the hour?

Higher Criticism as a Propaganda.

¶ "And will turn away their ears from the truth, and be turned unto fables."

¶ **Higher Criticism makes capital of unwarranted concessions.** Conservatism has unquestionably blundered. When its prophets surrendered the theory of verbal inspiration they discarded the very teaching of the Word itself, and unnecessarily conceded the main point in the controversy. There were many good men among us who thought to accommodate their theories of inspiration to the demands of the critics by saying, "If God did not give the words of Scriptures, He at least inspired the thought." But Foster deserves approval for having so clearly shown that when this concession is made it is easy to force the fight to the point where no sort of inspiration remains. Manifestly, if God did not think

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enough of this Book to personally supervise its thought and expression, so that it would voice His mind exactly, it is hardly worth while for men to make much of it.

¶ When conservatives affirm that "the modern miracle is not possible," they provide critics standing ground from which to contend against the ancient miracle; and they have made good use of it. The Bible teaches the former as clearly as the latter, and if we may not trust it in the one instance, we have no right to insist upon its claims in the other. The conservative questions whether the sick man, who rose after prayer, was really healed of the Lord. Mr. Foster agrees with him and says, "Apply your principles to ancient as well as modern times," adding, "To me it would be a hard, insufferable yoke of the letter, were I required to confess that Jesus stilled the storm on the sea with a word; or that he walked on the surface of the water without sinking" ("The Finality of the Christian Religion," p. 139). Conservatives have talked about the evolution of a life; and keeping the children from ever going into sin, so that they would not need conversion. Critics have accepted the concession, and insisted that the old faith which regards "conversion as a miracle" "will give way to a more continual and healthy religious development, to be interpreted as 'order' and not 'miracle'" (p. 146). Conservatives have questioned whether Christ's promise to return from heaven is to be accepted literally. Critics have taken advantage of that doubt to deny that He ever went to heaven, and scout the notion that He ever even rose from the dead. Dr. Foster declares with reference to Jesus' resurrection, "there is evidence, therefore, that it is not the soul's hope of salvation;" that it may be even "alien to the essentials of Christianity" (pp. 136-6).

¶ If there ever was an hour in which Conservatives

should see the inevitable result of compromise with doubt, and concession to unscriptural criticism, that hour is now. We have really provided some of the seeds which they have sown in the great world-field, and for the awful harvest of skepticism conservatives cannot be altogether blameless.

¶ The propaganda of Higher Criticism substitutes doubts for dogma. His apostles never framed a skeptical sentence. Higher Critics boast that they deal in "no dogma." Foster says, "We are saved by doubt as well as by faith. Surely this is a "new theology." A man doubts whether the Bible is inspired—and it helps him. He doubts whether Christ was begotten by the Holy Ghost—and it strengthens him. He doubts whether Christ ever rose from the grave—and his character is confirmed. He doubts whether Christ ever wrought a miracle—and it has a blessedly miraculous effect upon him. He doubts whether Christ ever ascended up to the right hand of God, and it lifts him nearer to that position. He doubts whether Christ ever shall return to the earth and rule from sea to sea, and it exalts him to new supremacy. "New Theology" is the name! Some one tells the story of a cat that set out to learn the secret of happiness. She met successively an ox chewing the cud, a bee gathering nectar, a bird singing to its mate, and in answer to her question how to be happy, each gave a characteristic reply. The ox bade her chew the cud; the bee, make honey; the bird, perch on a bough and sing. But as she could do none of these things, she sought farther. At last she came to an owl, and he advised her to meditate. The advice seemed sensible. But what about? The owl answered, "Our race has observed that the owl comes from the egg; and yet the egg comes from the owl; hence the question arises, which first existed, the owl or the egg?"

I ponder perpetually upon this question," said the owl. "But," returned the cat, "how are we ever to find out?" "Find out," said the owl; "we never can find out. The beauty of the question is that its solution is impossible." It remains for Higher Criticism to build its religious faith upon the same basis.

¶ But, having found a resting place for its soul, it could not therewith be content. True meditation is almost certain to result in exploitation, and Criticism must speak. The ancient prophets and apostles taught; and Paul enjoins upon Timothy, "Do the work of an evangelist; fulfill thy ministry." The modern man must not come short in this, and so Criticism converts its opinions into a propaganda.

¶ It provides fables for the fulfilment of one's ministry. This is the charge of the text. "They have turned aside unto fables." With fables they attempt to fulfill their ministry. To them the Bible is "fabulous;" confessedly so. To them the superhuman birth of Christ is "fabulous." His miracles are "fabulous"; His omniscience is "fabulous"; His ascension and second coming are "fabulous"; the theory of substitution is purely so; in fact, Christ Himself is fabulous. Foster dares to liken the Messiahship of Jesus Christ to the modern deception of a Santa Claus (p. 434). This, then, is the climax of the whole matter! Accept such a foundation for your faith if you like, "but as for me and my house, we will serve the Lord." We will accept as the foundation of our faith, "The apostles and the prophets, Christ Jesus himself being the chief corner-stone," and join with Theodore Cuyler in saying, "This Bible is all the dearer, not only because it has pillowed the dying heads of father and mother, but because it has been the sure guide of a hundred generations of Christians before them. When the

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boastful innovators offer me a new system of belief which is really a congeries of unbelief), I say to them, 'the old is better.' Twenty centuries of experience, shared by such intellects as Augustine, Luther, Pascal, Calvin, Newton, Chalmers, Edwards, Wesley and Spurgeon, are not to be shaken by the assaults of men, who often contradict one another while contradicting God's truth."

A USEFUL MOTTO CARD.

- ☞ Life from Christ, Salvation (John 3:16).
- ☞ Life in Christ, Union (Gal. 2:20).
- ☞ Life like Christ, Holiness (2 Cor. 3:18).
- ☞ Life for Christ, Service (2 Cor. 5:14).
- ☞ Life with Christ, Glory (1 John 3:2).

—C. Edwards.

Prayer

By James P. Duncan

II. PRAYERS FROM JOSHUA TO JOB.

A. THINGS TO PRAY FOR.

- i. In the domain of nature and providence.
 - (a) Wisdom, 1 Kings 3:6-9 (2 Chron. 1:8-10), of. Neh. 2:4.
 - (1) Circumstances.
 - (a) Solomon sought an earthy thing—wisdom.
 - (b) Solomon stood on covenant ground.
 - (c) Solomon secured what he wanted.
 - (2) Thoughts on:
 - (a) Individuals are to pray for wisdom (Jas. 1:5).
 - (b) God's wishes on praying for wisdom (Luke 24:15).
 - (A) Compare Moses (Exo. 4:12).
 - (B) Compare Stephen (Acts 6:16).
 - (b) Health (2 Kings 20:2, 3).
 - (1) Not in accordance with 1 John 5:14, 15.
 - (2) Answered (Psa. 106:15) and Manassah, Israel's most wicked king, was born.
 - (3) Lessons.
 - (a) We may make unconditional requests of God (Phil. 4:6, 7).
 - (b) These requests, like Hezekiah's, may result in evil.
 - (c) In regard to offspring.
 - (1) Hannah prays for a child (1 Sam. 1:11). God answers (1 Sam. 2:21; Eph. 3:20).
 - (2) Manoah prays for guidance in raising a child (Judges 13:8).
 - (d) Protection from the sword and evils.
 - (1) The prayers.
 - (a) Samson (Judges 16:28).
 - (b) Hezekiah (2 Kings 19:15-19).
 - (c) Jabez (1 Chron. 4:10).
 - (d) Asa (2 Chron. 14:11).
 - (e) Nehemiah (Neh. 4:4, 5).See also Judges 1:1; 20:18, 22; 1 Sam. 8:6; 2 Chron. 23:12, 18, 19.
 - (2) Thoughts on.
 - (a) Difference between law and grace ages

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in respect of revenge.

(A) Law. Based on Gen. 12:3.
(See Isa. 14:1, 2; Joel 3:1-8;
Mic. 5:7-9.)

(B) Grace (Col. 3:1-8, 12-17; Eph.
4:1, 2; Phil. 4:8, 9).

(b) How marvelously did God protect His
own (Ps. 112).

2. In domain of grace and the supernatural.

(a) For pardon and help.

(1) The prayers are 1 Sam. 7:5; 2 Sam. 24:17; 2
Chron. 30:18, 19; Ezra 9:6-15; Neh. 1:5-11;
9:5-39.

(2) Remarkable things connected with these pray-
ers.

(a) Frequency of forgiveness—grace.
Summed up in Neh. 9:5-39.

(b) Persons who lead in these are proph-
ets, kings, leaders and priests, but all
participate.

(c) These all result in forgiveness and
blessing.

(3) Connected texts.

(a) Jehoahaz (2 Kings 13:4).

(b) David (2 Sam. 12:14; 24:25; 2:1; 5:19,
20; 1 Sam. 23:2, 4; 30:8).

(c) Jabez (1 Chron. 4:10).

(d) Samuel (1 Sam. 12:19-25).

(e) Thoughts on these texts.

(A) In these passages words ren-
dered "besought," "in-
quired," etc., may be ren-
dered "pray."

(B) The closer a man lives to God,
the more he realizes his need
of forgiveness and expresses
that need in prayer.

(b) For a revelation of God (1 Kings 18:36-38).

(1) Almost seems presumptuous.

(2) Asked by Elijah.

(3) Granted.

(c) For water, a miracle (Judg. 15:18).

(1) Asked by Samson

(2) Compare Exo. 17 and Num. 20.

(d) Healing.

(1) Widow's son, by Elijah (1 Kings 17:20, 21).

(2) Jereboam, by a prophet (1 Kings 13:6).

(3) Sh'nammite's son, by Elisha (2 Kings 4:33).

(e) For opening and blinding eyes (2 Kings 6:17, 18).

(1) Opening eyes of one.

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(2) Blinding eyes of many.

Conclusion.—It was as true of God's chosen people, formerly, as it is of God's chosen people now, that "if we ask anything according to His will He heareth us" (1 John 5:14, 15).

B. THINGS TO AVOID IN PRAYER.

1. Refused prayers.

(a) Circumstances of prayers.

(1) Joshua (Josh. 7:7-9).

(a) Israel had sinned and, therefore, was defeated in the battle of Ai (vs. 1-5).

(b) Communion of Israel with God.

(A) Broken until the sin was effaced (vs. 26).

(B) Restored when the sin had disappeared (Josh. 8:1).

(2) Elijah (1 Kings 19:4).

(a) Elijah had—by God's power—stopped the rainfall (1 Kings 17:1).

(b) A contest between God and Baal ensued (ch. 18).

(A) Baal fails (18:25-29).

(B) God helps his servant (18:30-46).

(c) Jezebel threatens Elijah (19:1-3).

(d) Elijah loses faith (19:4).

(A) He doubts God's power to protect.

(B) He seeks death to escape Jezebel.

(e) God reveals himself (19:9-18).

(b) Reasons for refusal.

(1) Imputes evil to God (Josh. 7:7. See Ps. 17:1; 145:8; John 4:24).

(2) Not in accord with God's will (1 Kings 19:4. See 1 John 5:14, 15).

2. Wrong precepts about prayer.

(Job, Eliphaz, Bildad and Zophar carry on a long philosophical discussion which God reproves (Job 38:1-3). It is in perfect accord with the strictest doctrine of verbal inspiration of the Bible to consider who is the speaker. Because a saying is recorded in the Bible is no proof of its truth. The devil's lie (Gen. 3:4) is in the Bible. The Holy Spirit, by the doctrine of inspiration, warrants that Gen. 3:4 is "the devil's lie," **not** that it is truth. Likewise, in Job, these four men with their vain wisdom "darkeneth counsel." The Holy Spirit does not guarantee that their "words without knowledge" are true—God himself declares they are not. The Holy Spirit guarantees that these are **their** words. We must consider how the Bible views a statement—the inspired commentary. When God reproves a speaker, that man's words are not truth; they are what Scripture declares

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them to be—wrong. In these quotations from Job we have examples of “words without knowledge”).

(a) Job 21:15.

(1) First question answered by God in Job, chapters 35 to 41.

(2) Second question answered by God in Neh. 9:27.

(b) Job 27:8, 9. (See Isa. 55).

(c) 1 Sam. 28:15. [Saul confesses that God no longer hears his prayers. He had sinned away his day of grace, for in the law age this was possible (see Gen. 6:3; Judges 10:13; 2 Chron. 15:2). Thank God, today this is **not** possible. The “whosoever” of John 3:15 is all-inclusive. The most abandoned sinner any time, anywhere, can call on God effectually. God cannot lie (Tit. 1:2). He cannot abandon us today.]

C. PRAYERS OF PRAISE.

(See 1 Chron. 16:9).

I. The prayers, 1 Sam. 2:1-10; 2 Sam. 7:18-29 (same in 1 Chron. 17:16-27); 1 Chron. 29:10-19.

(a) Hannah (1 Sam. 2:1-10).

(1) The majesty of God (vs. 1, 2).

(2) The might of God (vs. 3-7).

(3) The mercy of God (v. 8).

(4) The managing of God (vs. 9, 19).

(b) David, 2 Sam. 7:18-29 (1 Chron. 17:16-27).*

(1) The littleness of David and God's treatment of him (vs. 18, 19).

(2) The insufficiency of David's praise and God's treatment of it (vs. 20-22).

(3) The insuitability of Israel and God's treatment of it (vs. 23-27).

(4) A blessing asked (vs. 28, 29).

*The differences between the prayers as recorded in Samuel and Chronicles are largely in minor points; words, omitted in one, are supplied in the other. The key to this is to be found in the fact that in Samuel (as also in Kings) we have a narration of events from **man's** standpoint; while in Chronicles we have a narration of the same events from God's standpoint. This is illustrated by the last verse in this prayer. In 2 Sam. 7:29 we read, “And with thy blessing let the house of thy servant be blessed forever.” The blessing is **future**, and is, in a way, uncertain—from man's standpoint. But in 1 Chron. 17:27 the record of this same thing reads, “and it **is** blessed forever.” There is no uncertainty here. Critics—who do not see with spiritual eyes—find fault with this and rail at God's Word. Christians see God's handiwork, and, marveling at the unity of the Scripture, thank God for His gift to us.

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- (c) David (1 Chron. 29:10-19).
 - (1) God's attributes (vs. 10-13).
 - (2) Israel's unworthiness (vs. 14, 15).
 - (3) The temple (v. 16).
 - (4) Requests (vs. 17-19).
- 2. Subjects of prayers of praise.
 - (a) God's attributes and glory (see Ps. 96).
 - (b) Man (in all positions) and his unworthiness (see Ps. 103).
 - (c) Requests concerning spiritual things (see Ps. 105).

D. DEDICATORY PRAYER.

- I. The prayer (1 Kings 8:23-61 and 2 Chron. 6:14-42).
 - (a) God's care—in general—invoked (8:22-30 and 6:12-21).
 - (1) Based on:
 - (a) God's mercy (8:23; 6:14).
 - (b) God's covenant.
 - (A) Unconditional—to David (8:25; 6:16).
 - (B) Conditional—to David's heirs (8:25; 6:16).
 - (2) Attributes of God (8:27; 6:18).
 - (3) Request made in spite of God's omnipotence (8:28; 6:19).
 - (b) God's care—in particulars—invoked (8:31-53; 6:22-39).
 - (1) When oaths are made at the altar (8:31, 32; 6:22, 23).
 - (2) In defeat (8:33, 34; 6:24, 25).
 - (3) In drought (8:35, 36; 6:26, 27).
 - (4) In famine, etc. (8:37-40; 6:28-31).
 - (5) For strangers (8:4-43; 6:32, 33).
 - (6) In battle (8:44, 45; 6:34, 35).
 - (7) In captivity (8:46-53; 6:36-39).
 - (8) For prayers (2 Chron. 6:40-42).
 - (c) Benediction (1 Kings 8:54-61).
 - (1) Praise to God (v. 56).
 - (2) Petition to God
 - (a) To be with Israel (vs. 57, 58).
 - (b) To keep the prayers for all men (vs. 59-61).
 - (d) Conclusion (1 Kings 8:61).
- I. Thoughts on this prayer.
 - (a) Ill fortunes of Israel attributed to their sin (2 Chron. 6:22, 24; 26:30, 36).
 - (b) Such ill fortunes were prophesied of Israel (Lev. 26:14-39; Deut. 28:15-67; 32:15-21; Ex. 34:10, 22-25).
 - (c) Being a stranger and alienated from the promises and covenants of Israel is here classed among the results of sin. (Compare Eph. 2:11, 12).

Truth in Type

Conducted by
Aaron Schlessman

MOSES SETTING FORTH THE JUDGMENT ACTIVITY OF CHRIST DURING THE TRIBULATION PERIOD.

MOSES.

In God's appointed time
Moses appeared among his
brethren who were still in
bondage. Acts 7:30.

Ex. 3:10.

He finds them in terrible af-
fliction. Acts 7:34.

His activity in Egypt is
marked by frightful tribu-
lation upon the earth—the
plagues. Ex. 7:5; 9:14, 16
and chaps. 7 to 11.

The brethren of Moses are
exempt from the suffering
entailed in the plagues.

Ex. 9:26.

Ex. 8:22, 23; 12:27.

CHRIST.

In God's appointed time
Christ will appear among
His people to deliver them.
Mark 13:26, 32.

He will find them in terrible
affliction. Jer. 30:5-7.

His activity in judgment is
marked by plagues answer-
ing to those which fell on
Egypt. Rev. 9:6, 20.

Book of Rev.

A remnant of Jews will be
exempt from the suffering
entailed in the plagues.

Rev. 12:14, 17.

MOSES SETTING FORTH CHRIST IN THE SECOND COMING.

MOSES.

He came a second time per-
forming these wonders and
was accepted. Acts 7:36.

Ex. 14:31.

He was the instrument
whereby Pharaoh's host
was utterly destroyed.

Ex. 14:26-31.

CHRIST.

He will come a second time in
power and glory and will
be accepted. Mark 13:26.

Ps. 110:3.

He shall destroy the army of
Satan by the breath from
His mouth. 2 Thes. 2:8.

Moses Setting Forth the Judgment Activity of Christ During the Tribulation Period.

¶ In God's appointed time Moses appeared among his
brethren who were still in bondage. "And when the
forty years were expired, there appeared to him in the
wilderness of Sina an angel of the Lord in a flame of fire

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in a bush" (Acts 7:30). And God said, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt" (Ex. 3:10). That Moses returned from the land of Midian at the expiration of the forty years, at God's bidding, to deliver his brethren, shows that it was done in God's appointed time. In God's appointed time Christ will appear among His people to deliver them. "And then shall they see the Son of man coming in the clouds with great power and glory. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:26, 32). Hence according to the Word of God the second coming will occur at God's set time.

¶ Moses found his people in terrible affliction. God had seen their suffering and heard their cry and called unto Moses, "I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and I am come down to deliver them. And now come, I will send thee unto Egypt" (Act 7:34). Christ, too, when He appears in His second coming will find His people Israel in terrible tribulation. "For thus saith the Lord: we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned unto paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:5-7).

¶ Moses' activity in Egypt is marked by frightful tribulation coming upon the Egyptian, a type of the world. Moses, the instrument through whom God worked, afflicted the Egyptians with plagues, leading the children of Israel from among them, and showing God's power

through him. "And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon them" (Ex. 7:5), "For I will at this time send all my plagues upon thine heart, and upon thy servant, and upon thy people; that thou mayest know that there is none like me in all the earth. And in very deed for this cause I have raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth" (Ex. 9:14, 16). A full account of all the afflictions of the Egyptians together with the activity of Moses is given in chapters 7 to 11 of the book of Exodus. Christ's activity in judgment is marked by plagues answering to those which fell on Egypt. God through his prophet reveals to us the condition of those days. "And in those days shall men seek death, and shall not find it; and shall desire to die and death shall flee from them. And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands" (Rev. 9:6, 20). Indeed, the entire book of Revelation is an account of the frightful tribulation through which the people pass.

¶ The brethren of Moses are exempt from the suffering entailed in the plagues. God spoke through Moses to Pharaoh telling him this: "And I will sever in that day the land of Goshen, in which my people dwell, . . . and I will put a division between my people and thy people: tomorrow shall this sign be" (Ex. 8:22, 23). And as Moses spoke, "Only in the land of Goshen, where the children of Israel were, was there no hail" (Ex. 9:26). And he commanded the children of Israel to say, "It is the sacrifices of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses" (Ex. 12:27). A remnant of Jews will be exempt from the suffering entailed in the plagues during the tribulation

period. The Jew is set forth by the woman: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times and half a time, from the face of the serpent, and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ" (Rev. 12:14, 17).

Moses Setting Forth Christ in the Second Coming.

¶ Moses came a second time to God's people Israel, performing these wonders and was accepted by them. "This man led them forth, having wrought wonders and signs in Egypt" (Acts 7:36), "And Israel saw the great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord and His servant, Moses" (Ex. 14:31). Christ will come a second time in power and glory, and will be accepted. "And then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13:26); and "thy people shall be willing in the day of thy power" (Ps. 110:3).

¶ Moses was the instrument whereby Pharoah's host was utterly destroyed. "And the Lord said unto Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. . . . And the Lord overthrew the Egyptians in the midst of the sea. . . . But the children of Israel walked upon dry land in the midst of the sea; . . . and the Lord saved Israel . . . and Israel saw the Egyptians dead upon the seashores. . . . And the people feared the Lord, and His servant Moses" (Ex. 14:26-31). Christ, likewise, shall destroy the army of Satan by the breath of His mouth. "And then shall that wicked be revealed, whom the Lord shall consume

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with the breath of His mouth, and shall destroy with the brightness of His coming" (2 Thes. 2:8).

Then, welcome, thrice welcome, ye tokens of God.
What else but His coming can comfort afford?
What presence but His set this prisoned earth free?
O, Star of the Morning, our hope is in Thee!

CONTRAST—SAVED OR LOST.

Unbeliever—

- ❑ Lost (John 3:18).
- ❑ Dead in sins (Eph. 2:1).
- ❑ Child of Devil (John 8:44).
- ❑ Far from God (Eph. 2:12).
- ❑ Sure of hell (Rev. 21:8).
- ❑ Awaits judgment (Heb. 9:27).
- ❑ Under God's wrath (John 3:36).

Believer—

- ❑ Saved (Eph. 2:8, 9).
- ❑ Dead unto sin (Rom. 6:11).
- ❑ Child of God (John 1:12).
- ❑ Nigh to God (Eph. 2:13).
- ❑ Sure of heaven (1 Peter 1:4).
- ❑ Awaits Christ's glory (Phil. 3:20, 21).
- ❑ Under God's favor (Rom. 5:2).

—Harold F. Sayles.

Outlines for God's Workmen

Gathered by
Robert Regan

THE WORK OF THE HOLY SPIRIT.

I. He Convicts, Converts, and Sanctifies.

- ¶ 1. He reproves (John 16:8).
- ¶ 2. Convicts (Micah 3:8).
- ¶ 3. Strives (Heb. 3:7).
- ¶ 4. Instructs (Neh. 9:20).
- ¶ 5. Aids the preached Word (1 Thes. 1:5; 1 Pet. 1:12).
- ¶ 6. Quickens (John 6:63).
- ¶ 7. Renews (Titus 3:5).
- ¶ 8. Imparts love to God (Rom. 5:5).
- ¶ 9. Leads (Psalms 143:10).
- ¶ 10. Upholds (Psa. 51:12).
- ¶ 11. Prevails (Zech. 4:6).
- ¶ 12. Washes and justifies (1 Cor. 6:11).
- ¶ 13. Gives liberty (2 Cor. 3:17).
- ¶ 14. Aids in mortifying sin (Rom. 8:13).
- ¶ 15. Resists the flesh (Gal. 5:17, 18).
- ¶ 16. Changes from glory to glory (2 Cor. 3:18).
- ¶ 17. Aids in living unto God (1 Peter 4:6).

II. The Holy Spirit the Comforter.

- ¶ 1. Is given by the Father (John 14:16).
- ¶ 2. Is given by Christ (Isa. 61:1-3).
- ¶ 3. Is given through Christ's intercession (John 14:16).
- ¶ 4. Is sent in the name of Christ (John 14:26).

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- ¶ 5. Is sent by Christ from the Father (John 15:26).

III. As Comforter He communicates joy to the Saints (Rom. 14:17).

- ¶ 1. Edifies the church (Acts 9:31).
- ¶ 2. Testifies of Christ (1 John 4:2).
- ¶ 3. Imparts the love of God (Rom. 5:3-5).
- ¶ 4. Imparts hope (Rom. 15:13).
- ¶ 5. Witnesses with saints (Rom. 8:16).
- ¶ 6. Gives access to the Father (Eph. 2:18).
- ¶ 7. Seals believers (Eph. 1:13; 4:30).
- ¶ 8. Imparts joy (1 Thes. 1:6).
- ¶ 9. Dwells with and in saints (John 14:17).
- ¶ 10. Abides forever with saints (John 14:16).
- ¶ 11. Is known by saints (John 14:17).
- ¶ 12. The world cannot receive (John 14:17).

—Scripture Text Book.

IMPOSSIBLE.

- ¶ 1. For men to enter heaven unless born again (John 3:5-7).
- ¶ 2. For men to be saved without shedding of blood (Heb. 9:22).
- ¶ 3. To be saved without personal faith (Mark 16:16).
- ¶ 4. To believe and not be saved (Acts 16:31).
- ¶ 5. To be saved after this life (Luke 16:26).
- ¶ 6. For those who neglect to escape (Heb. 2:3).
- ¶ 7. For God to lie (Heb. 6:18).

—James Sprunt.

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"THE TRUTH."

Christ is—

- ¶ 1. The **truth** (John 14:6).
- ¶ 2. Full of **truth** (John 1:14).
- ¶ 3. He brought **truth** to us (John 1:17).

Believers are—

- ¶ 1. Begotten by the **truth** (Jos. 1:18).
- ¶ 2. Sanctified through the **truth** (John 17:17).

Believers are to—

- ¶ 1. Know the **truth** (John 8:32).
- ¶ 2. Worship in **truth** (John 4:23).
- ¶ 3. Bear witness of the **truth** (John 5:33).
- ¶ 4. Rejoice in the **truth** (1 Cor. 13:6).
- ¶ 5. Endure by the **truth** (2 Cor. 6:7).
- ¶ 6. Speak the **truth** (Eph. 4:25).
- ¶ 7. Rightly divide the **truth** (2 Tim. 2:15).
- ¶ 8. Girt with **truth** (Eph. 6:14).
- ¶ 9. Obey the **truth** (1 Pet. 1:22).
- ¶ 10. Walking in the **truth** (2 John 4.)

Our Power for This—

- ¶ The spirit of **truth** (John 14:17).

Unbelievers are—

- ¶ 1. Destitute of the **truth** (1 Tim. 6:5).
- ¶ 2. Resist the **truth** (2 Tim. 3:8).
- ¶ 3. Obey not the **truth** (Rom. 2:8).
- ¶ 4. Love not the **truth** (2 Thes. 2:10).

Hypocrites—

- ¶ 1. Hold the **truth** in unrighteousness (Rom. 1:18).
- ¶ 2. Change the **truth** of God into a lie (Rom. 1:25).

Doom of the Unbeliever—

- ¶ Damned who believe not the **truth** (2 Thes. 2:12).
- Selected.

The Sunday School Lesson

Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated
Conducted by George W. Wise

UZZIAH, KING OF ISRAEL, HUMBLED.

2 Chron. 26:8-21. May 7, 1911.

THOUGH thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord" (Obad. 4). He who soars highest on the eagle wings of selfish pride will some day have a swift descent into the deepest canyon of humiliation. We may take lessons worth while from the three stages of Uzziah's career.

1. **God Exalts Uzziah** (vs. 8-15). The reign of Uzziah was a notable one in many respects. We mention three evidences of his ability as a statesman: (1) His fame abroad, reaching even to Egypt (vs. 8); (2) his attention to the needs of husbandry, indicating his leadership in peaceful as well as warlike pursuits (vs. 9, 10); (3) his defense of his country and management of a well-equipped standing army (vs. 11-15). Thus Uzziah, king of Judah, came into the limelight, and was honored at home and abroad. The Ammonites rendered voluntary tribute (vs. 8) and the nations recognized his superior strength (vs. 15).

The success of this king, who began his reign when a lad of sixteen years, is explained in verses 3 to 7 by the mention of (1) his mother's name, whose influence is certainly to be counted upon as an important factor; (2) the fact that "he did that which was right in the sight of the Lord"; (3) the inspiring record of his father, Amaziah, who in spite of many failures is counted among the good kings of Judah; (4) his seeking God in the days of Zechariah, "who had understanding in the visions of God"; and finally (5) that "God helped him." All of the above helps us to appreciate the key to Uzziah's greatness, given in verse 15 in the words, "for he was **marvelously helped**, till he was strong."

The truly successful man is never the one who may boast of being "self-made," but the one who has been marvelously helped by his Lord, so that he may say with grateful heart, "By the grace of God I am what I am" (1 Cor. 15:10; Isa. 41:10; 40:29; 2 Chron. 16:9; Job 36:22).

2. **Uzziah Exalts Himself** (vs. 16). The bright day of Uzziah's prosperity brought forth the adder of pride. When he was strong his heart was lifted up to his destruction, for he transgressed against the Lord, his God. When the king went into the temple to burn incense he disobeyed the plain command of God

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(Num. 18:7). Deceived by the pride of his own heart, Uzziah usurped authority which God had not given him. Pride is a concealed trap, artfully contrived by Satan, the master of cunning and arch deceiver. Lest we become its victims, let us hearken to the warning voice that has spoken and still speaks to men in the inspired pages of the Word (Obad. 3; 1 Sam. 2:3; Psa. 131:1; 1 John 2:16; Hab. 2:4, 5; Rom. 1:30; Jer. 49:16).

3. God humbles Uzziah (vs. 17-21). Azariah, the high priest, was not slow to rebuke the king for his wicked intrusion into the holy place. He stood before Uzziah, like Elijah before Ahab, as the messenger of God, fired with true zeal for the Lord's house. The presumptuous sins of proud men should not be passed over with indifference, but fearlessly exposed and condemned.

"Thou hast trespassed; neither shall it be for thine honor from the Lord God." God had honored Uzziah. But the king had foolishly exalted himself above measure, and with boastful stride entered the path of reckless disobedience. The hand that might still have lifted Uzziah to power and glory was then extended to bring him down to the pit of shame. He who had marvelously helped now wrought a fearful doom for the fallen monarch. The man who had so proudly entered the temple and taken the censer in hand fled from the portal of the sanctuary a miserable leper. The Lord had smitten him. From that day until his death he dwelt in a separate house, and was cut off from the house of the Lord. Leprosy is unspeakably loathsome and repulsive to man; but pride is unspeakably loathsome and repulsive to a holy God (Mark 7:20, 22; Psa. 31:23; 101:5; 1 Tim. 3:6; Prov. 11:2; 29:23; 2 Tim. 3:2; Isa. 23:9; Dan. 4:37; Matt. 23:12; Mal. 4:1).

"Hear ye, and give ear; be not proud: for the Lord hath spoken" (Jer. 13:15).

Thought Producers.

Verses 6-15. What do we find set forth in these verses? The prosperity and fame of Uzziah. Did he prosper in a spiritual or in a temporal way? A temporal. Who made him to prosper? God (vs. 5). How long did God make him to prosper? As long as he sought the Lord (vs. 5). Would God have the believer of today to prosper in spiritual things or in temporal things? In spiritual things (Col. 3:1-3; Matt. 6:20). What are the three conditions of a fruitful life? (a) Cleansing (John 15:2, 3); (b) abiding in Christ (John 15:4); (c) obedience (John 15:10-12).

Verse 16. What was the effect on Uzziah when he became strong? It made him proud in heart. What was the result? "He transgressed against the Lord." What is often the result when a man becomes strong in worldly goods? (a) He feels self-sufficient (Prov. 28:11); (b) he forgets and forsakes God (Hosea 13:6; Deut. 8:13, 14; 32:15). But is the believer ex-

Grace and Truth

horted to be strong (1 Cor. 16:13)? Wherein should he find his strength? In the Lord (Eph. 6:10).

Verse 18. Whom did the priests have to withstand? A king. Did they fear the king or were they faithful to God? They were faithful to God. Will the believer find himself and the truth opposed by man? Col. 2:4; Rom. 16:17, 18; 2 Pet. 2:2, 3. In carrying out his duty to God ought the believer to fear man? Psal. 56:4; Heb. 13:5, 6.

Verse 19. How was Uzziah punished for his transgression? He was afflicted with leprosy. Does the Lord punish the believer of today for his sins? If we do not confess our sins, He chastens us (1 Cor. 11:31, 32). What if we confess them? 1 John 1:9.

Golden Text Illuminated.

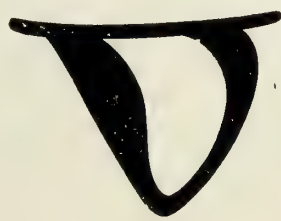
"Pride goeth before destruction, and a haughty spirit before a fall (Prov. 16:18).

"A gentleman in our late Civil War," says Cowley, "when his quarters were beaten up by the enemy, was taken prisoner, and lost his life afterwards, only by staying to put on a band and adjust his periwig. He would escape like a person of quality, or not at all, and died the noble martyr of ceremony and gentility." Poor fool, and yet he is as bad who waits till he is dressed in the rags of his own fancied fitness before he will come to Jesus. He will die a martyr to pride and self-righteousness.

—Spurgeon.

ISAIAH'S VISION AND CALL TO SERVICE.

Isaiah 6. May 14, 1911.



VISIONS are never wasted, nor are they given indiscriminately to men. Read the first five chapters of Isaiah and you will glory in the infinite wisdom that gave the son of Amoz a vision at this juncture of Israel's history, when darkness had been put for light and light for darkness (5:20). The vision of Isaiah is four-fold.

1. **Isaiah's Vision of God (vs. 1-4).** Long ago Israel had rejected the true King, demanding a man upon the throne. It was the beginning of a breach that rapidly widened until it had become in Uzziah's time a great gulf across which the lust-filled eyes of the people could scarcely see their God. But Isaiah goes into the temple with true worship in his heart. Before his astonished eyes is spread a vision of dazzling splendor about the throne of the King of kings. The One, whom the people had set aside, supplanted by idols of the heathen, Isaiah sees "**high and lifted up.**" And the vision includes the worshipping seraphim, with wings covering face and feet in token of reverence and humility, and with wings upon which they were poised in readiness for flight to run the errands of the great King.

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The answering cries of the seraphim were ever of the **holiness** and **glory** of Jehovah of hosts.

Twenty times God is called "The Holy One" (Isa. 40:25). Twenty-three times His name is called the "Holy Name" (1 Chron. 16:10). Twenty-five times Isaiah calls Him the "Holy One of Israel" (Isa. 5:24). References to the holiness of the Lord abound in all parts of the inspired word (Josh. 24:19; John 17:11; Psalms 99:3, 5, 9; Exodus 15:11). The glory of God is another theme which fills the Bible from cover to cover, and yet has little room in the minds of men (Acts 7:2; Eph. 1:17; Deut. 28:58; Psalm 19:1; 138:5).

The glory of **Christ** is the theme of Isaiah 6. From John 12:36-41 we learn that he saw the Son of God, who later appeared on earth as Jesus of Nazareth. Paul speaks of Him as the Lord of glory (1 Cor. 2:8). The world will not always see Jesus as identified only with the cross. A bright millennial day is coming when He shall be seen **high and lifted up** upon the throne of David, the King of kings and Lord of lords (Dan. 7:13).

2. **Isaiah's Vision of Himself** (vs. 5). The man who cries out in honest confession of uncleanness is the man whose eyes have seen the King, the Lord of hosts. The more we esteem Him, the less we esteem ourselves. Egotism cannot stand the light of His countenance (Luke 5:8; 1 Tim. 1:15). When we come to know Him, the God of glory and of grace, we boast no longer of our glorious manhood; but, miserably crushed and ruined by the dominion of sin, we come empty handed to Him; and coming as beggars from the dunghill to implore divine mercy, His amazing **grace alone** can lift us from our fearful depth to the seat among His princes (1 Sam. 2:8).

3. **Isaiah's Vision of Grace** (vs. 6, 7). The live coal from the altar, touching the lips of the prophet, brings to us a lesson of cleansing by fire and blood. By the Spirit of God and the blood of Jesus Christ must we, who have confessed our uncleanness, be fitted for the service of God. The voice that speaks of sins purged and iniquities taken away is the voice of God dealing tenderly in grace. Do we not deserve to bear our iniquities, or rather to be even borne by them into the lake of fire? Then how glad we should be to hear the message of grace to every child of God, "If we confess our sins, he is faithful and just to forgive us our sins, and to **cleanse** us from all unrighteousness (1 John 1:7-9).

4. **Isaiah's Vision of Works** (vs. 8-13). After the overwhelming visions of God, of sinful self, and of infinite grace, there comes with irresistible power that other vision—of **WORKS**. The Speaker is the Holy Spirit (Acts 28:25). The messenger is sent by the Spirit to a "gospel-hardened" people, and, even as he preaches, God's judgment will fall upon them, a terrible judgment by which they are permitted to be blinded the more, according to the desire of their rebellious hearts. Truly,

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such a ministry will not be pleasing to men. Here is a vision of **works** indeed, a life of obedience to His commands, to continue though men hearken not, and to seek no reward save that which He shall give in His own good time (John 15:4, 5; Eph. 2:8-10; Titus 2:11-14; Jer. 7:23; Josh. 22:2, 3; Psa. 73:24; 143:10).

Thought Producers.

Verse 1. Where did Isaiah see the Lord? Sitting upon a throne. When shall the Lord sit upon His throne of glory? When He comes again (Matt. 25:31).

Verse 3. What did the seraphims say about the earth? That it is full of the glory of the Lord. Is the earth full of the glory of the Lord now? No; this is an evil age (Gal. 1:4). When shall it be full of His glory? When He comes the second time (Psa. 96:10-13; Isa. 14:7, 8).

Verses 5-8. What did Isaiah see? The King, the Lord of hosts. What effect did the vision have on him? It made him loathe his sinful nature. What was the result? He was cleansed. After he was cleansed what was he willing to do? To serve God. In this vision, of what is Isaiah a picture? The Jewish people. What will be the attitude of the Jew toward the Lord in the last days? They shall seek Him (Hosea 3:4, 5). What effect will the sight of the King have on them? They shall loathe themselves and mourn (Ezek. 20:42, 43; 36:31; Zech. 12:10). What will God do for the Jew in that day? Cleanse them (Isa. 4:3, 4; Ezek. 36:24-28). What will the Jew do? Serve God (Ezek. 20:40).

Verses 9-13. Is the prophecy in verses 9 and 10 fulfilled in the Jew? Matt. 13:14. What is the result of the Jews thus hardening their hearts? Salvation is sent unto the Gentiles (Acts 28:25-28). How long did the Lord say He would deal thus with the Jew? Until Palestine shall be made desolate and the inhabitants scattered. Shall the Jew ever be gathered back to Palestine? Jer. 32:37; Isa. 11:11. Will they hear God in that day? Isa. 12; Zech. 13:1. What about the land that has been made desolate? Ezek. 37:33-35.

Golden Text Illuminated.

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).

General Booth once wanted fourteen recruits for India. He had his whole company about him and he said: "This is very dangerous work, and it requires a great deal of self-sacrifice. I might detail you for the work, but I will not detail any one of you. I will tell you what I will do: if any of you want to volunteer for it, you will have the privilege to do so after an hour. Go away and pray about it." They went away and prayed about it, and at the end of an hour General Booth said, "Are any of you willing to undertake this work?" And fourteen stalwart men stepped forward and said, "We are ready to sail to-morrow morning."

—A. H. Bradford, D.D.

SONG OF THE VINEYARD.

(Temperance Lesson.)

Isaiah 5:1-12. May 21, 1911.

THE most serious feature of the universal curse of intemperance is to be found in the fact that it is due entirely to the rebellious unbelief of the human race, for whom God has long ago provided a way of escape from every such curse. Man's **most heinous crime** is his insolent neglect of the Lord, who with undeserved generosity offers deliverance from bondage to any and every form of intemperance.

1. Jehovah's Disappointment in His Vineyard (vs. 1-4). Observe how completely the owner of the vineyard provided for (1) its protection, by fence and tower; (2) its fruit-bearing, by gathering out the stones and planting the choicest vine; and (3) its consequent profit to its owner, by the winepress. The failure of the vineyard to bring forth the right fruitage is not due to any oversight of the owner, for he asks, "What could have been done more to my vineyard, that I have not done in it?"

The owner of the vineyard is Jehovah, the well-beloved. The vineyard is Israel (vs. 7). The history of Israel shows with what loving forethought and perfect wisdom He provided for His people that they might be to Him a "pleasant plant" and a fruitful vine. Then, when He came to look for the rich clusters of grapes, judgment and righteousness (vs. 7), He found only wild grapes, oppression and the cry of the downtrodden. Jehovah's disappointment in His people, Israel, is a theme running through the prophecies of Isaiah and all the prophets (Isa. 65:2, 3; Ezek. 2:3-5; Jer. 11:17).

Here, too, is a question for the Christian in the present age, for whom God has provided that he might be "thoroughly furnished unto **all good works**" (2 Tim. 3:17). He rightly expects the believer to bear fruit unto His glory (John 15:8; Eph. 2:10; Gal. 5:22, 23). Is He disappointed as He looks for the fruits of righteousness **in your life**?

2. Jehovah's Judgment of His Vineyard (vs. 5-7). God's judgments are sure, swift and terrible, but always merited by the sins of men. Israel drained the cup of rebellion, and for long centuries has been tasting the bitterness of its dregs. The vineyard has been denied protection, laid waste by the enemy, and the fruitful hill has become the native soil of thorns and briars (Neh. 2:3; 2 Chron. 36:5-7, 19-21; Luke 21:24).

3. Woe Unto the Intemperate "Land-Grabber" (vs. 8-10). The covetousness of the rich leads to intemperate desires for property. "Land-grabbing" was forbidden by the law of Moses, which forbade the sale of an inheritance and provided for a year

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of jubilee (every fifty years) in which property that had been sold was returned to the original owners (Lev. 25:8-17). Such immense holdings of land as are seized upon in this money-mad age were not allowed to Israel, and their transgression in this form of intemperance was punished by famine (vs. 10). The word for believers today is, "having food and raiment, let us be therewith content" (1 Tim. 6:6-11).

4. Woe Unto the Intemperate Winebibber (vs. 11, 12). Two things are said of those who are intemperate in wine.

First—Early and late they **follow** strong drink, till wine inflame (or **chase**) them. He who follows strong drink will himself be pursued by that monster vice to the very burning lake of fire, the awful destiny of his lost and ruined soul (vs. 14; 1 Cor. 6:9, 10; Rev. 21:8).

Second—In midnight revelries, with feasting and music, they "regard not the work of the Lord, neither consider the operation of his hands." They forget God. They remember not that there is a God, who lives and works. Every kind of intemperance is linked with that sin, the greatest of all, unbelief and forgetfulness of Him (Ezek. 22:12; Hos. 2:13; Judges 3:7; Jer. 13:25; 2:23).

The most effective weapon to be wielded against the great evil of intemperance is the **Sword of the Spirit** (Eph. 6:17). When, by the Spirit of God, the victims of evil passion are led to **consider Jesus Christ**, then and then only will they awake to see their need and to **see their Savior**.

Thought Producers.

Verses 1-4. What is the vineyard of the Lord? The house of Israel (vs. 7). What did God do for his vineyard? All that he could; he brought it up out of Egypt and established it in Palestine (Deut. 8:2-10). Notwithstanding God's care what kind of fruit did His vineyard yield? Wild grapes. What blessings were promised to the Jews if they kept God's commandments? Deut. 28:1-14. Were they warned against other gods and false prophets? They were (Deut. 12:29-32; 13:1-15). But did they hearken unto the voice of God? No; they turned from God to serve other gods (Jer. 2:11-13; Isa. 2:8). What did they do to the prophets that were sent unto them? Neh. 9:28; Matt. 23:37; 21:33-36. Whom did God send unto them last of all? His Son (Matt. 15:24; 21:37). What did they do with Christ? Matt. 21:38, 39; 1 Thess. 2:14, 15.

Verses 5, 6. What is predicted in these verses? God's punishment on Israel. How are the Jews being punished today? (a) They are scattered among the nations (Deut. 28:64; Ezek. 6:8; 36:19); (b) they are despised by the nations (Ezek. 36:3); (c) their country is trodden under foot by the Gentiles (Deut. 28:49-52; Luke 21:24); (d) their house is left desolate (Matt. 23:38); (e) they are deprived of civil and religious privileges (Hosea 3:4). Shall these punishments ever be removed? Isa. 59:20—60:22; Ezek. 37:21-28. When? When the Son of man comes in great glory (Luke 21:24-28).

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Verse 8. Upon whom is this woe pronounced? Upon those that live in cities.

Verses 11, 12. Upon whom is this second woe pronounced? Upon those that spend their time eating and drinking and have no time for the Lord. What was the result on Israel of such sins? Isa. 5:13-16. With what are men most concerned today? Pleasure seeking, riches, and fame. Is not this to be expected? 2 Tim. 3:1-8, 13. What is to be the end of such? 2 Thess. 2:10-12.

Golden Text Illuminated.

"Woe unto them that are mighty to drink wine and men of strength to mingle strong drink" (Isa. 5:22).

The destruction that awaits one allowing himself to partake of the fruits of the saloon reminds me of one who is driving through a crowded thoroughfare. The driver is conscious of the many vehicles that are continually passing, and for the time is giving his entire attention to the guiding of his horses, when suddenly his eye is attracted by some distant object, and he allows his horses to be crowded into a ditch, upsetting the buggy. Now he realizes that it is necessary to separate himself from all his surroundings and give his whole attention to his driving, to ensure a safe journey.

So with the one who has accepted the Savior and is walking through the crowded thoroughfare of life. There is no time to partake of the pleasures of the world, but the time must be given entirely to his Savior, thus assuring a safe walk. But as soon as drink enters into a man's habits he will find his attention taken from his walk allowing himself to be brought to ruin and destruction. The Christian's life is a call of separation from such seeming pleasures that the saloon affords. For woe unto them that are mighty to drink wine and men of strength to mingle strong drink.

MICAH'S PICTURE OF UNIVERSAL PEACE.

Micah 4:1-8. May 28, 1911.

PICTURES of universal peace and quiet upon the earth should display at the center of all the enthroned Christ, the Prince of Peace. The dream of international peace prevailing in spite of a Christ-rejecting spirit in the hearts of men must be labeled in the boldest type, "**Vanity of Vanities.**"

Micah presents a true picture of the times when Christ shall reign, the kingdom-age. In it we see:

1. **The Established Kingdom of Christ** (vs. 1). Here is ground for true scriptural optimism. "The mountain of the house of the Lord shall be established in the top of the moun-

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tains." Dr. Scofield says, "In Scripture a mountain is the symbol of a great earth power (Dan. 2:35); hills, of smaller powers." In the coming day, the powers that now are as mountains in the earth shall be as little hills before the great and majestic mountain of Jehovah. Human authorities, and the opposing forces of evil now so blatantly lifting themselves up against the Lord, shall suddenly dwindle and wither before the might of the true Messiah. The Kingdom of Christ **shall be established** (Isa. 2:1-3; Dan. 2:44; 1 Sam. 2:10).

2. **The Universal Kingdom of Christ** (vs. 2). The power of that kingdom-age will reach not only individuals, but nations. They will seek the house of God, whereas today they flee from it. They shall desire to learn of His ways, whereas today they seek bliss in ignorance of them. They shall walk in His paths, whereas today they walk out of them and delight in the alluring avenues of sin. From Zion and Jerusalem shall go forth the law and the word of the Lord, whereas today Jerusalem is in sore need of missionaries from Gentile nations. Oh, wonderful truth! The day shall come when from the restored capital of Palestine the Word of God shall go forth to **the ends of the earth to bless** the lives of men. The kingdom of Christ will be **universal** (Dan. 7:13, 14; Psa. 96:13; Isa. 11:9).

"From north to south the princes meet,
To pay their homage at His feet;
While western empires own their Lord,
And savage tribes attend His word."

3. **Peace and Prosperity in the Kingdom of Christ** (vs. 3-5). Here is a charming view of an age that is golden indeed. Here is peace, which gold cannot buy (not with Carnegie's ten millions for a starter); here an ending of war without the assistance of The Hague; here, prosperity in a land of homes, where tenants fear no merciless landlord. How is it possible? There is a secret, which peace promoters ought to know. Micah reveals it in verse 5, which reads literally, "For all the peoples **do now walk** in the name of their god, but **shall walk** in the name of Jehovah our God forever." The era of peace and plenty is to be an era of **righteousness**, when the nations shall love our God and His Son, Jesus Christ (Isa. 48:18; Isa. 11:1-9).

4. **Israel Regathered for the Kingdom of Christ** (vs. 6-8). When and how will this picture of universal peace become a blessed reality? The answer to our question is before us. **In that day** Israel is to be regathered and assembled in her own land, to become once more a strong nation, with her "first dominion" (the power and glory of the dominion of David and Solomon) restored, and with Jehovah reigning in Jerusalem. Israel will be brought back to the land of the covenant when Jesus Christ, the absent King, shall come on the clouds of heaven to receive the sceptre of authority over all the nations.

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Until the **second coming** of Christ Micah's picture of universal peace will be no more than a picture and a prophecy unfulfilled. The coronation day of the great King will begin the fulfillment of every good promise to Israel and all the earth (Psa. 98:8, 9; Isa. 9:6, 7; Matt. 26:64; Jer. 31:8-12; Psa. 147:2; Isa. 60:14-22; 65:25; Luke 1:33; Rom. 11:26; Rev. 1:7; 11:15; 19:16).

"He which testifieth these things, saith, Surely I come quickly. Amen, even so, come, Lord Jesus" (Rev. 22:20).

Thought Producers.

Verse 1. What do we find predicted here? The establishment of the kingdom of Heaven. When shall it be established? In the last days." What shall be its position among the nations? It shall be supreme. Who shall establish this kingdom? Isa. 9:7. Who shall be its king? The Lord (vs. 7; Isa 24:23; Luke 1:31, 32). Will He be there in person? Acts. 1:11; Zep. 3:15. What shall be the position of the followers of Christ in this kingdom? Rev. 20:4-6. What will be done with Satan when Christ comes to set up His kingdom? Rev. 20:1, 2.

Verse 2. What will be the extent of the kingdom? It will be universal (Psa. 72:8-11; Zech. 14:9). What will be its center? Jerusalem (vs. 8; Zech. 8:23). What will the nations do at this time? They will seek the Lord and worship Him (Zech 8:20-23). Shall the earth be full of the glory of the Lord then? Isa. 11:9; Hab. 2:14.

Verse 3. What shall be the character of the kingdom? It shall be peaceful (Isa. 14:7, 8). Are we to believe that universal peace is to be established before Christ returns? Matt. 24:4-31. Why can this peace not be established by man? Because of his sinful nature (Rom. 3:9-19; 7:18).

Verse 4. What shall be the effect of the kingdom? It shall bring prosperity.

Verse 6. What will the Lord do for Israel in that day? Regather her (Isa. 11:11, 12; Jer. 50:4, 5; Ezek. 39:25-28).

Verse 7. What shall Israel be in that day? "A strong nation" (Isa. 60:14). Who shall rule over Israel? "The Lord" (Luke 1:31-33).

Golden Text Illuminated.

Nation shall not lift up sword against nation; neither shall they learn war any more (Mich. 4:3).

When Germany has an army of 1,760,000 trained men and an army of 1,500,000 partially trained men, when England spends over \$175,000,000 on her navy, and the United States appropriates over \$135,000,000 for her navy and whose army budget is \$95,935,862, when Russia can call to her protection 1,800,000 men, does this look like the condition pictured to us in our Golden Text that nation shall not lift up sword against nation, neither shall they learn war any more?

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I desire to burn out for my God.
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If we suffer with Him we shall also reign
with Him.
Apostle Paul.

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Everywhere.

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The unsearchable riches of Christ bring most
winsome light and heat into the midst of
human sorrow and grief. J. H. Jowett.

Grace and Truth

EDITORIAL

“Advancing The Kingdom”

THE expression “advancing the Kingdom” has laid hold of a great number of God’s children. That it should become so popular, is a sad proof of the lack of Bible study, for the **words** do not appear once in the Word of God, and worse yet, there is not even **teaching** in the Book on which to base the expression.

¶ But some one instantly says, “Does not the Bible say we should be ‘hastening the day of the Lord’!”

¶ No, it does not. It says in 2 Pet. 3:12, “Looking for and **hasting unto** the day of God.” There is quite a difference between “hastening the day of the Lord,” and “hasting unto the day of God.” But the translators of the Revised Version brought the passage even nearer to the actual thought when they observed that the word rendered “hasten unto” was used to intensify the significance of “looking for.” They rendered the passage “Looking for and **earnestly desiring** the coming of the day of God.” In addition, even a casual study of the Old Testament will reveal that “The Kingdom” is not the “day of God” mentioned in this passage, “but the day of the Lord.” The “day of God” is the blessed eternity toward which our hearts yearn, in the which, Christ having “put all enemies under his feet” (1 Cor. 15:25), will “deliver up the Kingdom to God” “that God may be

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all in all" (1 Cor. 15:28). The "day of God" is eternity! The "day of the Lord" is the Kingdom over which Christ shall personally reign when He shall have returned from heaven!

¶ The Bible does not teach that we should **hasten** the Kingdom; on the contrary, it teaches that we cannot hasten it one whit, for the time of its establishment has been **set** by God Himself. When the disciples were eager for Christ to tell them when He would restore the Kingdom, He answered them saying,

It is not for you to know the times or the seasons, which the Father **HATH SET** within His own authority (Acts 1:7 R. V.).

¶ What thoughtless perversion of the inspired Word for braggart man to talk of hastening what God hath set in His own authority!

¶ Satan hath sent the churches of Christ after a will-o'-the-wisp! Satan hath enlarged the heart of lukewarm Christendom to bring in the Heavenly Kingdom during the absence of the Heavenly King! It is chasing the devil's lie! It is seeking the impossible! The Kingdom shall come when the King comes, and not before! It does not lie in the power of the church to hurry God a fractional portion of a second!

¶ Instead, then, of seeking to hasten the Kingdom, let us yield our lives to God's gracious purpose of calling out such as shall believe on His name! He has given us the matchless message of His dying love; He has placed us in a wicked world, needy and condemned!

¶ What shall they do without a preacher?

¶ What hast thou done?

A Fine Harvest

THE devil has been sowing a lot of seed in the theological schools and the great universities for some years. A few weeks ago we got some of the hellish harvest delivered to us from two different points—St. Louis and Kansas City. In Kansas City, Rev. Luther Freeman, former pastor of Independence Boulevard Methodist Episcopal Church, gave out this statement in the Kansas City Star:

I have never preached the entire acceptance of the Bible. I never have preached the heaven and hell of the Bible, and I do not know of any Methodist preacher who does. I have studied the Bible thoroughly and love it. It contains many great truths, many great philosophies, and as literature it has not been excelled. But the word of God—no. If that kind of preaching is heresy, I have been a heretic a long time.

¶ He has never preached the entire acceptance of the Bible!! He has never preached that the Bible was the Word of God!! He has never preached the hell and heaven of the Bible!! Then what on earth has he preached? If we preach not God's Word as He hath given it to us, then are we traitors to the Great King. When a man believes such Christ-denying rubbish and remains in the ministry, his very position declares him to be a liar, a thief, and a murderer—the child of his own father—and the truth is not in him.

¶ A goodly package of the same sort of evil harvest was delivered in St. Louis on the very day of Freeman's Kansas City exploit, by Dr. M. H. Lichliter, pastor of

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the Maple Avenue Methodist Episcopal Church. The St. Louis Globe-Democrat reports his statement thus:

The Bible is a collection of myths, legends, folklore and anonymously written documents by many authors. It should not be taken literally in all its points. It should be revised and edited and brought down to the viewpoint of the people of the twentieth century.

¶ This is only a sample from a lengthy harangue of the same sort of twaddle.

¶ These terrible utterances going forth from our city pulpits should rouse God's children to the realization that we live in perilous times.

¶ Let us stand fast in spite of heart-rending apostasy, contending earnestly for the faith once for all delivered to the saints.

The "Sure Word of Prophecy"

HERE is a strong feeling, which has grown up today, against the study of all of the prophetic portions of Scripture. Where prophetic study is encouraged, the student's vision is tied down to a local conception of the prophecy or else he is taught to wretchedly spiritualize. This terrible disease, which might be called anti-prophetitis, is the arch-enemy of the simple, literal meaning of the words of God and leaves the writings of the old prophets a garbled, jumbled, incoherent, spiritualized mass.

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¶ There is a passage in the second Epistle by Peter, in which the Holy Spirit indicates the value which should be placed upon the Old Testament prophecies. The passage is a glorious one.

¶ Peter has just shown that the transfiguration was a prophecy of the second coming—a prophecy without words. He then compares the written prophecies in the Old Testament with this spectacular, transfigurational prophecy in the New. He plainly states that the written prophecies are even “more sure” than the blessed truth to be gleaned in the Lord’s transfiguring, and the prophecy therein contained was very sure, for He says, we were “eye witnesses of His majesty.” His words are:

We have also a **MORE SURE** word of prophecy; whereunto ye do well that ye take heed (2 Pet. 1:19).

¶ The Holy Spirit here declares that the Old Testament prophecies are even “more sure” than the prophetic teaching of the transfiguration. What foolhardiness, indeed, to ignore the old prophets or to attempt to strip them of their message by the wretched and inexcusable process of spiritualization so common today.

¶ When the prophets speak of the One who is to come, we are told “the government shall be upon His shoulder” (Isa. 9:6), “and the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one” (Zech. 14:9), and He will gather the children of Israel on every side and bring them into their own land (Ezek. 37:21). And even the Gentile “nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord” (Zech. 8:22), and the animals will respond to His glorious sway, for “the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and

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the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. 11:6). Indeed it will be the blessed time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isa. 11:9). And though the skeptics may sneer and the spiritualizers rail, "the zeal of the Lord of Hosts will perform this" (Isa. 9:7).

¶ This is the "SURE WORD OF PROPHECY" which is made "more sure."

¶ We "do well" who "take heed"!!!

The Theatrical Craze

IF the theatre were to stay within its own territory it were plenty bad enough, but today we have gone theatre crazy. When Willie graduates from the grammar school, we don't feel he has quite graduated unless he marks that milestone in his life by appearing as the leading man in "The College Widow," "supported by a strong cast" of his fellow graduates. When Maud completes her senior year in high school we all feel disappointed if she isn't chosen to "interpret" the most "trying role" in "Mildred, the Murdered Milkmaid." And when James, the proud young scion of the household, steps forth in all the glowing glory of a new A.B., we feel that he has reached the climax of four years' noble effort if he can only "appear three successive nights" as the base villain in "Agatha," a Twentieth Century Problem play.

¶ That the theatrical craze has invaded our grade schools, high schools and colleges is deplorable, but now it has entered the church, and whenever a little money is

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needed to keep the Lord's work from going under, something like the following advertisement appears:

**THE YOUNG PEOPLE OF THE
First - - - Church**

**P R E S E N T
"SPONDOOLIX"**

**A Happy, Sprightly Comedy
in Three Acts**

Proceeds to Be Used for Pastor's Salary

COME and SUPPORT the CAUSE

8 p. m. January 12, 1911

ADMISSION - - - 25 Cents

☐ It is high time for the people of God to call a halt in the mad rush for amusement which has laid its grip upon the people of this age. God has not called the church to fulfill the mission of the lyceum platform! The church is called to point steadily, constantly, calmly, lovingly, unwaveringly to the person and work of Christ, the adorable Lord!

☐ May God deliver us from the theatrical craze.

Who Devoured Who?

THERE has been a day when the churches of Christ realized the deadly effect of worldliness, and from pulpit and pew there went forth an unceasing appeal for lives of consecration to Him. But little by little the line between the church and the world has been eradicated. The world has gained nothing but a hollow temporary victory and the church has utterly vitiated her testimony. The church has not devoured the world; the world is devouring the church.

¶ One of the little things which is a proof of this appalling fact was seen in St. Louis during the past two weeks. A book store which is controlled by a great and well-known body of churches used their show window for a display of tally cards which are prepared for progressive games. Then lest the passerby may fail to grasp the particular kind of games in which these cards would prove most useful, there was placed toward the front of the display, in a position of prominence, other tally cards bearing the figures of diamonds, hearts, clubs and spades. The book store of a publishing house originally designed to send forth the truth of God has degenerated into one of Satan's supply-houses for the paraphernalia of worldly amusement!!

¶ Should we marvel at the worldliness of the church? Nay. We marvel that under such conditions we have even the travesty of worship left unto us.

The Kingdom of God-- Its Evolution

By Dr. W. B. Riley
of Minneapolis, Minn.

THE most popular word in the English language, at the present moment, is "Evolution." The phrase which Darwin adopted to express a purely speculative theory, has attained the distinction of a fad in the so-called scientific world; and some ministers of religion, to prove that they also are scientific, have taught their tongues the shibboleth.

¶ It should not be forgotten that the truest things are seldom in supreme favor. Splendid facts do not often attain the eminence of superior fads. Popularity is ephemeral, and when the wave of excitement created by the adoption of the term "evolution" is past, sober second thought will show that the Scriptures, sanely interpreted, and science, properly demonstrated, bear a common testimony as to the origin and development of things; and that the only evolution to be found in either, and in both, is the evolution of the individual, with its related improvement of species; not that which starts an entirely new species nor so changes an old one as to make a new one of it. The Kingdom of God knows neither spontaneous generation nor transmutation of species.

¶ That use of the word, once determined, (and surely the drift of both scientific and theological thought is now in the direction of such definition) evolution will fitly describe the progress of the Kingdom of God. In fact, long before Darwin or Huxley opened their eyes to the natural light of the world, Jesus, who is the "true light

that lighteth every man that cometh into it," was saying, "So is the Kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear" (Mark 4:26-28). In that single phrase he formulated at once scientific and Scriptural evolution, and showed how the Kingdom of God will follow its lines in rooting, flowering and fruiting.

¶ I propose at this time to follow that analogy to its natural limits in the discussion of the Kingdom of God.

The Kingdom Roots

in the heart of the saved. While aware that such a phrase is not in accord with the most common interpretation of the Kingdom of God, we are perfectly willing to have it subjected to the infallible test, "To the law and to the testimony: If they speak not according to this word, surely there is no morning for them" (Isa. 8:20).

¶ When we say that the Kingdom roots in the hearts of the saved, we appreciate that the expression involves and necessitates certain others which must be set in order.

¶ First, **The world cannot germinate the Kingdom of God.** The King of Glory, in His origin, is contrasted with Adam after this manner, "The first man is of the earth, earthy; the second man is of heaven" (1 Cor. 15:47). Going back to Daniel's vision one will find the same contrast between world kingdoms and the Kingdom of God. The world kingdoms are represented by a great image (Dan. 2:31); and while its head was of fine gold, its breast and its arms of silver, its belly and its thighs

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of brass, its legs of iron, its feet part of iron and part of clay (Dan. 2:32-33), it was not only "in the world" but "it was of the world." Even its finest parts, its head, and breast, and arms, were yet of the earth-earthy! But the Kingdom to come was represented by a stone "cut out without hands," and hurled, as if from heaven, upon the image breaking it in pieces, and grinding it until it became "like the chaff of the summer threshing floor," and the stone that smote the image became a great mountain and filled the whole earth. It found its location and development in the earth; but it came down from heaven.

¶ The characteristics of this Kingdom, then, are these, It is not of man, nor by man, but the God of heaven sets it up (Dan. 2:44). It is not temporary, but eternal! The great kingdoms symbolized in the dream by parts of the image pass away; the coming Kingdom will never be destroyed; nor shall the Sovereignty thereof be left to another people (Dan. 2:44); but it shall break in pieces and consume all these kingdoms, and it shall stand forever. The source whence it comes is not from the plain where men dwell; but out of the mountain, which, in the Word, is the figure of the heavenlies and the place of the Divine presence. In Exodus 15:17, the "mountain" is described after this manner, "The place, O Jehovah, which thou hast made for thee to dwell in." In Exodus 19:3, "Moses went up unto God, and Jehovah called unto him out of the mountain." The Psalmist sings, "Great is Jehovah, and highly to be praised in the city of our God, in his holy mountain." In that Messianic Psalm, 72:3, is it not written, "The mountains shall bring peace to the people," etc.? This figure involves the fact of which Jesus spake when He said, "My kingdom is not of this world" (Jno. 18:36); and also the

partial explanation of many passages which make the Kingdom of God "of heaven" and "heavenly." That it is located in the earth in no wise necessitates either that the earth be its author or its sustainer. The Chinese lily is capable of growth and reproduction without the slightest contact with the soil; the water and air, which are of the first heaven, sufficing both for the production of seed and its germination and development—a figure in nature which Campbell Morgan must intend to employ for illustration when he says, "You can not grow the tulips of the Kingdom of God except you get the bulbs from heaven."

¶ "The Word" is not the Kingdom in embryo. One who has sought diligently to be a good student of the Bible feels ashamed of his superficial reading, and surprised at the oversight of his brethren, when he comes suddenly upon such an interpretation of "the Parables of the Kingdom" as that recently put forth by Campbell Morgan; and has his attention called to the fact that when Jesus came to explain the "Kingdom" in the parable of the Sower, he did not make the abstract Word of God the seed of the Kingdom; but rather, the Word—incarnate, and incarnate only; saying, "When any one heareth the word of the Kingdom, and understands it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is **he** that was sown by the way side. And **he** that was sown upon the rocky places, this is **he** that heareth the word, and straightway with joy receiveth it; yet hath **he** not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway **he** stumbleth. And **he** that was sown among the thorns, this is **he** that heareth the word, and the care of the world, and the deceitfulness of riches,

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choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is **he** that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundred fold, some sixty, some thirty" (Matt. 13:19-23).

¶ It will be noticed also, if one follow that marvelous thirteenth chapter of Matthew, that the next parable continues the same figure, "The kingdom of heaven is likened unto a man that soweth seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went away." Tares and wheat are the figures not of truth and error, but of good and evil men, for Jesus himself also explained this parable, saying, "The field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one" (Matt. 13:38). What point all of this gives to that marvelous statement in the epistle to the Corinthians, "The Kingdom of God is not in word, but in power" (1 Cor. 4:20). The abstract word has no power. The world never saw such an illustration of the truth of John Watson's words as the Kingdom of God is to exhibit: "Do you wish a cause to endure hardness, to rejoice in sacrifice, to accomplish mighty works, to retain forever the dew of its youth? Give it the best chance, the sanction of love. Do not state it in books; do not defend it with argument. These are aids of the second order; if they succeed, it is a barren victory—the reason only has been won; if they fail, it is a hopeless defeat, the reason has now been exasperated. Identify your cause with a person." Christ did link His cause to human lives! The Kingdom of God roots in the hearts of the saved.

¶ The saved alone, then, are "the seed of the Kingdom." "The good seed, these are the sons of the king-

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dom" (Matt. 13:38). Mark you, they are described as the "good seed." There is a distinct difference between the seed and the fruit of the seed. To argue that because the Scriptures say, "The good seed, these are the sons of the kingdom," therefore the kingdom is already in the earth is exactly the same as if I should argue, when, in May, I have one day sowed some radish seed that I have in hand a crop of radishes; or melon seed, that I can immediately present melons. Such argument ignores alike the difference between the seed and the fruit of it, and the necessary intervention of a season in order to make one bring forth the other. If there is any one thing that the Kingdom parables in Matthew 13, makes perfectly evident it is the distinction between the seeds of the kingdom and the flowers and the fruit of the same. The principle involved in social settlement work is according to the Divine plan; its weakness has resulted from the circumstance that those who have most fostered this movement have too often reduced it to a physical plane, and have sought to show the submerged tenth how to wash their hands and faces, make and mend their garments, sweep and air their homes and cultivate flowers in their front and back yards—results of importance, but still, of secondary consideration! The man who has been planted in the black hole of Chicago, as Harry Monroe has been planted there, to be tidy in person, chaste in speech, careful in conduct, that those who see him might derive subsidiary benefits from these circumstances, but above all, to live Christ by precept and by practice, he is "the good seed" which brings forth thirty, or sixty, or a hundred fold. Morgan is quite correct when he says, "Plant the son of the kingdom in the midst of an age that is against the King and he will exert an influence for the king-

Grace and Truth

dom." Such a seed was Paul to the paganism of the first century; such a seed was Luther to God-forgetting Germany; such a seed was Judson to heathen India; and such a seed was Livingston to darkest Africa. Bruce (p. 54) speaks of "a kingdom of grace in order to a kingdom of holiness." A slight change only, and his language is scriptural, "Salvation by grace" or "the experience of grace," in order to the kingdom of holiness. Paul writes to the Colossians, of Him "who delivered us out of the power of darkness, and translated us into the kingdom of the son of his love, in whom we have redemption" (1:13-14), which, for Gentiles at least, is the revelation of that "mystery," "Christ in them the hope of glory" (Col. 1:27). To them it is written, "When the chief Shepherd shall be manifested, ye shall receive the crown of glory which fadeth not away" (1 Pet. 5:4). For a long time before the Republic of Cuba was a realized fact the seeds of it existed in those who, in spirit, had revolted from Spain and were ardently at work to induce their fellows to throw off the tyrannical yoke and elect a new ruler. The seeds of republicanism were everywhere in Cuban soil when as yet the Republic had not appeared. And wherever, to-day, you find a Christian man or a Christian woman these are "the seeds of that Kingdom" for the appearance of which we pray, "Our Father which are in heaven, thy Kingdom come." The business of the church is to go on diligently scattering the seed until the Master, the Son of Man, shall pronounce the harvest ready, and shall send forth his angels, and they shall gather out of his Kingdom all things that cause stumblings, and them that do iniquity, and shall cast them into the furnace of fire; then shall the right-

eous shine forth as the sun in the kingdom of their Father" (Matt. 13:43).

¶ But this last Scripture anticipates and plainly suggests certain other processes in the evolution of the Kingdom, namely those of flowers and fruits.

The Kingdom Flowers

in the Saviour's Reappearance. Having begun with Christ's own parable of the seed, it behooves us to abide by that symbolism to the end of this study. We call your attention, therefore, to three essential and scientific facts concerning the flower period of the plant.

¶ (1) **Flowers are the product of seed, sustenance and season.** Concerning the seed of the Kingdom we have spoken sufficiently; regarding the sustenance of that seed but briefly; and a few more words may be justly added. We have already seen that plants that were by nature of the earth, and earthy, can, under the hand of man, be separated entirely from the soil and sustained to the point of perfect development by water and air. It is hardly to be supposed impossible, therefore, that God can take the man, who by his first birth, is of the earth, earthy, and in the process of regeneration grant him another nature, and separate him from the world; nor is it impossible for God to bring to this spiritual nature sustenance from heaven. The manna of the Old Testament did not come out of the ground, nor, as some naturalists have maintained, fall from the trees. God's ancient Israel were "fed with the bread of heaven" (Ps. 105:40). It is a remarkable circumstance that air and water—able to sustain natural life—are in the Scriptures—symbols of the Spirit and the Word. The Greek term most often translated "spirit" is also correctly rendered "air." When Jesus was talk-

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ing with Nicodemus he emphasized this symbolism by saying, "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (Jno. 3:8). Paul, in his epistle to the Ephesians, almost identifies water and the Word, by saying, "Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word" (Eph. 5:25-26). The Spirit and the Word—these sustain the seed.

¶ That which remains therefore to be further elaborated is the question of the season. Dr. Goodspeed (p. 103) says, "It does not directly concern us, in this discussion, to inquire in what sense the kingdom was present during our Lord's life, and in what sense still to come. We believe, however, the distinction is to be found in this—while the kingdom, as a spiritual rule in the hearts of men, had begun, during our Lord's life, as He taught its principles and gained followers, it was not until He had completed His atoning work and had been gifted with 'all authority in heaven and earth' (Matt. 28:18) to administer its government and advance it among men, that it was formally instituted." Dr. Goodspeed is right in this statement, but wrong in his induction. When did the High Priest count His atoning work complete? When the blood of the lamb was shed? Nay! When he had carried that blood within the vail? Nay! A careful study of Leviticus will show that that work was only complete when he came forth from the Holy place to array himself again in his glorious garments. The testimony of the Word is clear that Christ is now engaged in the office of intercession; the atonement is complete only so far as the offering of the Lamb of God is concerned (Heb. 9:11-12). "So

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Christ also, having been offered, to bear the sins of many, shall appear a second time apart from sin, to them that wait for him, unto salvation" (Heb. 9:28). All power in heaven and in earth is given unto Jesus, but it is all too evident that the time of its exercise in the earth is not yet. "The heathen also are given to Him for his inheritance, and the uttermost parts of the earth for His possession," but the promise, like that made to Abraham and his seed, is to be fulfilled only after what men regard a long season, but to Him to whom "a thousand years are but as yesterday, when it is past" or as "a watch in the night," it is "a little season." If the tiny flower, destined to adorn nature for a few brief hours, requires an entire summer to bring it to blossom, shall the time to pass before the Rose of Sharon shall break upon the world with His eternal beauty, be regarded as too long? Not so in the opinion of the apostle Paul who reminds us "Ye have need of patience, that, having done the will of God, ye may receive the promise. For yet a little while, He that cometh shall come, and shall not tarry" (Heb. 10:26-27).

¶ **Flowers are the glory-period of the plant's development.** So the flowering period of the Kingdom is when the "Son of Man shall come in the glory of the Father with His angels" (Matt. 16:27); "and shall sit on the throne of His glory" (Matt. 19:28); and "then shall ye also, with Him, be manifested in glory" (Col. 3:4). This is the blessed hour for which "the whole creation groaneth and travaileth in pain together until now," "waiting for the revealing of the sons of God." It is a singular circumstance that the analogy of this growing seed may be tested to such minutiae of application. In nature the season essential to the producing of a flower is a comparatively long one, while the actual process of

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blooming requires so short a time as often to take careful watchers by surprise. My revered teacher, Dr. John A. Broadus, says, "I remember, once, a neighboring professor sent us invitations to his home for a summer evening, saying that he had a century plant which seemed about to bloom, and asking us to come and watch with him till it blossomed. It was a delightful occasion, you may fancy. With music and conversation we passed on through the pleasant summer evening hours, on till past midnight. Then we gathered around and gazed on the plain, wonderful thing that had lived longer than any of us had lived; and now, for the first time, was about to blossom for the admiration of beholders." "Surely," said Dr. Broadus, "Jesus Christ is the blossoming Century Plant; the beautiful Millennium Flower"—the glory of the Kingdom of God. "When the chief Shepherd shall be manifested," and all believing ones have "received the crown of glory that fadeth not away;" when the King shall have come, what adornment will the world suddenly receive! The most bewitching little landscape that ever marked one spot of earth at mid-summer season will seem plain indeed beside its whole glorious beauty, when every believer's grave shall have given birth to a body fashioned like the glorious body of the Lord, and every believing mortal shall in the wink of an eye, put on immortality. No wonder Gordon remarks that when the chief apostle, bounding forward in thought to this period, speaks of its "far more exceeding and eternal weight of glory" (2 Cor. 4:17) his language becomes well nigh untranslatable, he so joins hyperbole to hyperbole in his efforts to express its transcendent blessedness.

¶ **Flowers are the promise of the perfected harvest.** It is easily evident to careful students of the Word that

the coming of Jesus and the establishment of the kingdom is only the beginning of the Kingdom's glory. Hence, the significance of Paul's statement, "Christ must reign until he hath put all enemies under his feet." That involves the grinding to powder of the world kingdoms of Daniel's vision; that involves the conversion and restoration of Israel—the burden of Old Testament prophecy; that involves the fulfillment of the promise of the "nations for an inheritance; the uttermost parts of the earth for His possession." Oh, it is a glorious prospect—this millennial period, when the Kingdom of God shall be flowering into full beauty! When George Lorimer was yet alive he said, "As I understand it, the kingdom reveals, in what the author of 'Ecce Home' calls 'The Divine Society' what will ultimately be realized in the social state; but when that time arrives, the spiritual empire will always be grander than the earthly commonwealth; will encompass it with its gracious environments and atmosphere it with its heavenly influences. I have somewhere read of Mr. Whympers having announced that he had traced in a piece of mica-schist an exact miniature of the peak of the Matterhorn, whence he had chipped it with his hammer. He says that the same causes which sculptured the huge homogeneous mass, shaped also each of its parts in the likeness of the whole. And similarly the social state derives its essential character from the Kingdom, is fostered by it, grows out of it, is even a part of it; and surely it can not be hard to believe that the Son of Man designed by this relationship to demonstrate the possibility of the ideal being actualized, and of the dream becoming the blessed commonplace of the awakened future."

The Kingdom Fruits
in the Father's supremacy.

¶ The earthly supremacy of the Son is for a season only. At this point Pre and Post-millennialists are well nigh in agreement! Whether the thousand years is to be accepted as a literal, or as a symbol of a considerable period, they consent alike that it will come to an end. We are disposed to let that period stand for what the Scriptures say. In the many references in the Word of God, to this glorious era of the Kingdom, while other expressions oft refer to it, the thousand years is distinctly mentioned in but a single chapter. It is significant, however, that in that chapter it is mentioned not once, nor twice, but three; yes, four, five and six times. One great essential to the millennial period is the chaining of Satan, and we are told that the angel "laid hold on the dragon, the old serpent, that is the Devil and Satan, and bound him for a thousand years." Equally important to that millennial period is the lifting of deception from the minds of men, and we are told that the nations "shall be deceived no more until the thousand years should be finished." The gracious promise to the risen, of association with Christ in places of power through the millennial period, is recorded in this statement, "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Again, when the end of the millennium has been reached, it is described after this manner, "When the thousand years are finished, Satan shall be loosed out of his prison," etc. (Rev. 20: 2, 3, 6, 7).

¶ If one insists that the promise of Isaiah, "Out of Zion shall come forth the law, and the word of Jehovah from Jerusalem" (2:3) refers to a time past and finds its sufficient fulfillment in the fact that the first church

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was organized in Jerusalem, and from that center the Gospel was proclaimed, he is immediately embarrassed by his inability to explain why the rest of that promise has so signally failed, for it is written, "He shall judge between the nations and shall decide concerning many peoples: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (v 4). No, it is rather the Prophet's vision of the triumph of the Kingdom of God yet to come in the earth—the peaceful and glorious era of the millennium.

¶ **The earthly supremacy is by the Son only.** The promise of the nations for "an inheritance and the uttermost parts of the earth for a possession" were made to the one of whom Jehovah said, "Thou art my Son" (Ps. 2:7, 9). "As in the days of old, Jehovah delighted in Solomon to set him on the throne of Israel," (Kings 10:9), so in the days to come, in answer to the request of Jesus, God will grant Him His heart's desire—the whole earth—not withholding the request of his lips, laying "honor and majesty upon Him," who is "the King of kings, the Lord of lords" (Ps. 21:2, 3, 5).

¶ **Finally, the heavenly supremacy is by the Father.** In discussing the "last things" Paul speaks of "Christ the first fruits; then they that are Christ's at his coming (beginning of the millennium). Then cometh the end (the end of the millennial age) when he shall deliver up the Kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For He (Christ) must reign, till He hath put all His enemies under His feet. But when He saith, "All things are put in subjection, it is evident that He

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is excepted who did subject all things unto Him, that God may be all in all" (1 Cor. 15:23-28). We agree with Nathaniel West that "The eternal state will differ as greatly from its previous form in the millennial state, as the millennial form will differ from our present form.

* * * A painless, tearless, sorrowless state, the reproach taken from the Jew, the veil taken from the nations; and death swallowed up in victory; the Bridegroom rejoicing over His Bride; a festive Jubilee; Jehovah dwelling with His people—eternal splendors streaming everywhere" (West, "The Thousand Years," p. 14).

¶ With this also comports perfectly the teaching of Revelation. The twentieth chapter of that wonderful book begins the Millennium with the appearance of Jesus Christ and ends the Millennium with the judgment of the unrighteous dead and the doom of the devil. Then John saw a new heaven and a new earth—"The Holy City, new Jerusalem, coming down out of heaven from God," and "heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God himself shall be with them, and be their God" (Rev. 21:2, 3, 4).

¶ Ah, then it is not only a Kingdom of God on earth in its process of rooting, and a Kingdom of God on earth in full flower, but also the Kingdom of God finding its final fruitage in heaven. In the root period—the Church on earth—the Third Person of the Trinity presides; it is distinctly the age of the Spirit (Acts 2:17-20). In the flowering period—the Kingdom of God on earth—the Son, or the Second Person in the Trinity, sits upon the throne, all power in heaven and in earth being given unto Him (Ps. 72:1-20). In the

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final period the Kingdom of God in Heaven, the Spirit and the Son yield into the hands of the Father their perfected work that "God may be all in all" (1 Cor. 15:28).

SEVEN BETTER THINGS.

- ¶ 1. Better Testament (Heb. 7:22).
- ¶ 2. Better Sacrifice (Heb. 9:23).
- ¶ 3. Better Promises (Heb. 8:6).
- ¶ 4. Better Hope (Heb. 7:19).
- ¶ 5. Better Substance (Heb. 10:34).
- ¶ 6. Better Country (Heb. 11:16).
- ¶ 7. Better Resurrection (Heb. 11:35).

—George W. Noble.

What Do You Know?

By The Editor

EVERYTHING within the human heart cries out—to know. In the midst of life's uncertainties there is the hunger for some one certainty where the weary soul can find rest.

That was a glorious shout of victory to which the Apostle Paul gave expression when he said, "I know Him whom I have believed." Such a victory may be the experience of every man. Such an assurance may thrill each breast. We turn to the Book of God to learn on the testimony of the Holy Spirit what we may know.

We Know Man is by Nature Vile.

¶ For I know that in me (that is in my flesh) dwelleth no good thing (Rom. 7:18). How hard it is for us to bow in submission to such a sweeping assertion for we have long treasured the thought that there was a "spark of something good" in every one of us. But God says "no good thing." The statements throughout the Word are in perfect harmony on this point. They that are in the flesh cannot please God (Rom. 8:8). The heart is deceitful above all things and incurably wicked (Jer. 17:9). That which is born of the flesh is flesh (John 3:6). Although man is continually harping on his possession of a "divine spark," the testimony of God standeth sure—"In me * * * dwelleth no good thing."

We Know We Are Redeemed by Christ's Blood.

¶ For as much as ye know that ye were not redeemed

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with corruptible things, * * * but with the precious blood of Christ (1 Pet. 1:18-19). Little indeed, have we appreciated the immensity of human guilt and need, but in the price God paid we see God's estimate of our blackness. It took the "precious blood of Christ" to pay the debt of our sin. And without shedding of blood is no remission (Heb. 9:22). For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God (Heb. 9:13-14). Seeing that our wondrous substitute hath so completely met our every need, we will cast aside all fear and with God-given boldness "enter into the holiest" by the blood of Jesus (Heb. 10:19).

We Know We Have Eternal Life.

¶ These things have I written unto you that believe on the name of the son of God; that ye may **know** that ye have eternal life (1 Jno. 5:13).

¶ The miserable doubts which pervade many minds on this truth are a constant insult to the God of all grace who "cannot lie." Many of God's children are doubting God's gift of eternal life to them when God expressly says that the Word is given unto them that they may "know" they have eternal life, but in spite of God's clear words many continue to "suppose" and "presume" and "surmise" and "hope" and "guess." Jesus said, "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24). I give unto them eternal life; and they shall never

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perish, neither shall any man pluck them out of my hand (Jno. 10:28). The believer in Christ "knows" that he "hath" been given "eternal life," and hence, shall "never perish." Security for eternity is God's gift to His children.

We Know That Christ is Now in Heaven.

¶ Knowing that your Master also is in heaven (Eph. 6:9). Helpless and hopeless would be the condition of the race if it were not for this fact, Christ is in heaven! He is raised from the dead! A man has been given access to glory! Mankind now has a representative at the throne of the universe! Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Heb. 7:25). If any man sin, we have an advocate with the Father, Jesus Christ the righteous (1 Jno. 2:1). Thank God for "the Man in the glory."

We Know Our Service Counts for Him.

¶ Forasmuch as ye know that your labor is not in vain in the Lord (1 Cor. 15:58). There are many discouragements which greet the "soldier on service" and many times, even after putting "his hand to the plow," he fain would "turn back." To the discouraged, the disheartened, the despondent, God comes with a message of cheer, "your labor is not in vain!" I have planted, Apollos watered, but God gave the increase (1 Cor. 6:6). When our service seems barren, remember, it is God who giveth the increase—the God whose word will not return unto Him "void" (Isa. 55:11). Just now, take courage, stand fast, and labor on, for God's spirit would banish every misgiving with the message, "your labor is not in vain in the Lord."

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We Know That Perilous Times Will Mark the End of This Age.

¶ This know also that in the last day perilous times shall come (2 Tim. 3:1). A little thing like a good clear Scripture passage has small value to those who teach the world-getting-better heresy. It may be provable from a thousand volumes written by man that this age will culminate in the splendors of a spiritual millennium, but the word of God emphatically contradicts the idea showing it to be a foundationless conceit!

¶ In Noah's time God saw that the imagination of man's heart was only evil continually (Gen. 6:5). When Christ was here he said, "But as the days of Noah were, so shall also the coming of the Son of Man be (Matt. 24:37). The wickedness of the days of Noah will find its counterpart in the wickedness prevailing upon the earth when Jesus comes. Terrible proof of human depravity!

We Know That Christ is Coming Again.

¶ We know that, when He shall appear, we shall be like Him (1. Jno. 3:2). In these words we see glorious promises of the Resurrection and also the second coming. How deplorable that so little is preached concerning our Lord's return. How crushing that this comforting truth to which the Holy Spirit devotes over three hundred passages in the New Testament alone should find so little place in the pulpits of today. Christ is coming to reign! When He comes He will raise the righteous dead. He will then share with His resurrected saints the glories of His Kingdom. When Christ, who is our life, shall appear then shall ye also appear with Him in glory (Col. 3:4). For our conversation is in heaven; from whence also we look for the Savior, the

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Lord Jesus Christ (Phil. 3:20). Paul, in commending the Corinthian believers, particularly mentioned that they were in the right attitude toward the coming Christ. "Ye come behind in no gift, waiting for the coming of the Lord Jesus Christ (1 Cor. 1:7). The second coming of the Saviour is the Hope of the children of God—indeed, as Dr. Brown has well said, "It is the very Pole star of the Church." Let us, therefore, watch and wait for in such an hour as ye think not the Son of Man cometh (Matt. 24:44).

¶ What a glorious comfort it is to the soul when we find in the Word of our God the things which we may know.

THE WORK OF THE SPIRIT.

¶ In the World (John 16:8-11; 1 Peter 1:12; 1 Thes. 1:5).

¶ In the Believer (Titus 3:5; Gal. 4:6; Rom. 8:15-16).

¶ In the Church (1 Cor. 3:16; 12:4-8; Acts 13:2-4).

¶ The Spirit Regenerating (John 3:5).

¶ The Spirit Indwelling (John 4:14).

¶ The Spirit Outflowing (John 7:38).

—Geo. W. Noble.

The Epistle to the Romans

By **Carlton Lewis Kirk**
of Los Angeles, California

Read before the Ministers' Conference of Denver, Colo.

Introduction.

HAVING finished "The Gospels" and the book of "The Acts of the Apostles," and as we are about to take the "Epistles," let us stop a moment before plunging into the depths of the "Pauline Epistles" to make a mental note of the point to which our brethren in their most excellent papers have brought us.

¶ We have studied the "Gospels" and the "Acts of the Apostles." With the completion of the book of Acts, the facts of the manifestation of Christ have been completed and have been testified to in all their fullness and certainty by eye witnesses chosen of God for this purpose.

¶ They have not only testified to the facts relating to the life of Jesus Christ, but they have summed them up and have announced their scope and purpose in the counsels of God as effecting the Redemption of the world and have called men to partake of the fruits of that Redemption by believing in Jesus Christ and by being baptized. They have given their testimony, not as of themselves, but in the power of the Holy Ghost sent down from heaven, whose witness is united with their own, and whose indwelling presence is given also to those who receive the testimony in order to open to them its meaning and to seal its truth. Thus a Holy Church is formed which gradually proves itself Catholic and shows at once

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its power of expansion and its spirit of unity, and within its protecting framework there exists a communion of saints, a common participation in the same spiritual possession by all whom a union with Christ have separated unto God. And thus men are joined to the Lord and are united with each other, and in this union they rest, rejoicing in the blessed assurance that they have found forgiveness of sins, the resurrection of the body, and the life everlasting. In its fundamentals the "Apostles' Creed" is complete.

¶ To this point the book of Acts conducts us, and at this point it leaves us. The Father revealed, the Son incarnate, the Holy Spirit sent down from heaven, redemption wrought, salvation given, the resurrection of the body, the eternal judgment, the second death, the life eternal, new principles of thought, new standards of character, new grounds of duty, new motives, new powers, new bonds between man and man, new forms of human society, new language for human lips—all coming at once upon men's minds, placing them, as it were, in a different world from that in which they had lived before. These are some of the things that had come to those who at the time the books of Acts closed formed the Church of Jesus Christ. It was a critical period for the new-born church; a period on which the whole future of the gospel hung. Such a period would seem to cry aloud to heaven for a continued action of the living Word of God, such as might with supreme authority both judge and guide the thoughts of men and translate the principles which they had received into life and practice.

¶ It is needless to say that our Lord recognized this supreme necessity. He met it by the living voice and inspired pen of the Apostles, and their Epistles remain as the permanent record of this part of their great life

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work. "The Epistles," friends, are the voice of God by the Spirit, through the Apostles, speaking within the Church to those who are themselves within the Church certifying to them the true interpretations and applications of the principles of thought and life which, as believers in Christ, they have received. Christ has been received, Christian life has commenced, Christian communities have been formed, and God, by the Holy Spirit using the Apostles as instruments, indicts these Epistles as the Law, the rule of life, and as the all-sufficient guide to these Christian communities.

¶ The first of these Epistles, not in the order in which they were written, but in the order in which we find them in the Word of God, is Paul's "Letter to the Romans." This is the Epistle which has been assigned to me by your committee as the paper of the day. Inasmuch as both Carlyle and Coleridge pronounced this Epistle to be "The profoundest book in existence," and Luther stated that, "This Epistle is the chief work of the New Testament, its purest gospel," it is easy for you to realize my feelings as I am about to present to you a very superficial treatment of this great book, but my prayer is that He who indited the contents of this book may in His divine grace guide us while we consider at least a few things regarding it.

Authenticity, or Genuineness of the Book.

¶ As to the authenticity of the book, it is indisputable and acknowledged. Only two or three men, so far as I know, have ever disputed it. Evanson and Bruno Baur raised objections to it, but Baur's controversy only applied to the last two chapters. The author declares himself to be "Paul, the Apostle to the Gentiles" (chapters 1:1-7 and 15:15-20). The unanimous tradition of the Church is in harmony with the declaration of the author.

Time and Place of Writing the Epistle.

¶ Equally certain is our knowledge of the time and place of writing the Epistle. Intimations in the Epistle itself in conjunction with what is found in other epistles, and especially in the "Book of Acts" lead us to believe that it was written from Corinth, in the spring of A. D. 58. Paul was about to leave that place for the purpose of taking the collections, which he had been gathering for the poor Christians at Jerusalem, to that city. Phoebe, a Greek Christian woman, one who was held in high esteem by Paul and by the Church of Corinth, was about to leave Cenchrea, the port of entry for Corinth, for Rome. Into her hands the Epistle was given and by her delivered to the Church at Rome.

Origin of the Church at Rome.

¶ As to the origin of the Church at Rome we cannot be so positive. We are reasonably sure of at least three negative facts.

¶ First, Paul, himself, was not the founder, since it is plain from the Epistle that up to this time he had never visited Rome.

¶ Second, the tradition which in time came to be accepted by many, that the Apostle Peter had founded the Church is without foundation in fact. There is no authentic record in existence that would lead us to believe that Peter ever saw Rome. Two things of importance we do know in relation to this subject:

¶ First, up to the time of the first Apostolic conference at Jerusalem, Peter was still in that city.

¶ Secondly, in the Epistle to the Romans Paul never mentioned the name of Peter as one who had ever had anything to do with the Church at Rome, an omission that could not possibly have occurred if Peter had

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founded the Church or if he had spent any considerable time with the Church after it was founded.

¶ Third, not only is it improbable that neither Paul nor Peter had anything to do with the organization of the Church at Rome, but it is also improbable that any one of the leading Apostles, so-called, had been used of God in planting this Church, because not only are there no traces of any tradition connecting this Church with any other of the Apostles excepting Paul and Peter, but there is the absence of allusion to any other Apostle in Paul's Epistle. These facts are strongly against the supposition.

¶ As to whom had first planted the Church we have no accurate means of determining. There are many possibilities. The large number of people from all parts of the Empire who resorted to Rome would most likely include some Christians, and wherever believers went in those days they preached the gospel. "Strangers from Rome" were present at Pentecost and some of them may have been converted, and, having partaken of the Pentecostal gift, carried the same to Rome. Among those who "Were scattered abroad" after the martyrdom of Stephen, and "went everywhere preaching the Word," some may have gone to Rome. Further, though, we feel confident that none of the leading Apostles had visited Rome before the writing of this Epistle, yet there were those who had the gift of the Evangelist in the early Church who were often sent out by Christian communities to carry the glad tidings to other cities, sometimes far removed. These men, the first "missionaries of the Cross," may have kindled the fires of divine love in a few hearts in Rome. Among the Christians at Rome greeted by Paul by name are Andronicus and Junia or Junius, men of note among the Apostles. Again, among others saluted, sev-

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eral are spoken of as having known Paul elsewhere and as having been fellow-workers with him, so that some of his old associates had evidently contributed to the general result of this new work. Especially is this likely of Aquilla and Priscilla, in whose house a congregation of Christians assembled, as Paul tells us in chapter 16:3-5. In fact, from many sources and in various ways, Christians were likely to congregate in this great city, and it would have been strange if this had not been so.

(To be continued.)

Next month Brother Kirk will give a series of chapter headings for the entire book of Romans. It is suggested that the readers of "Grace and Truth" who wish to receive the largest blessing from this series of articles read the book of Romans at least six times before the coming of the July issue.

**For other foundation can no man lay than
is laid, which is Jesus Christ.**

—1 Cor. 3:11.

Prayer

By James P. Duncan

III. THE PSALMS.

THE OFFICE OF THE BOOKS OF PSALMS.

"The inspired prayer and praise book of Israel" (C. I. Scofield).

"The book of Psalms . . . has been to the faithful in all ages their principal guide to devotion" (Bishop Jeff).

See also Eph. 5:19; Col. 3:16.

*All the Psalms, with few exceptions, may be considered as prayers. In this article, we will attempt to give a general classification of those that are prayers, beyond question, and illustrate the classification by examples.

A. BOOK I.

The Genesis Book. Ps. 1 to 41.

1. Divisions:

- (a) Prayers for Protection, 3, 4, 5, 7, 12, 13, 16, 17, 22, 25, 28, 31, 35, 39.
- (b) Prayers of Praise, 8, 9, 11, 18, 19, 21, 23, 24, 26, 30, 34, 40.
- (c) Prayers for the overthrow of the wicked, 10, 20.
- (d) Prayers of trust in God, 6, 27, 32, 33, 36, 38, 41.

2. Examples.

(a) Ps. 5.

- (1) Invocation for God to hear (vs. 1, 2).
- (2) God's relation to prayer (v. 3).
- (3) Whom God does not hear (vs. 4-6).
- (4) God's relation to prayer (v. 7).
- (5) Invocations to God (vs. 8-12).
 - (a) For the Psalmist (v. 18).
 - (b) Against the Wicked (vs. 9, 10).
 - (c) For Believers (vs. 11, 12).

(b) Ps. 8.

- (1) Excellence and greatness of God (vs. 1-3).
- (2) His kindness to the Son of Man* (vs. 4-8).
- (3) God's excellence (v. 9).

*This interprets primarily of Christ (see Heb. 2:6-9). It applies, however to all believers in Christ.

(c) Ps. 20.

- (1) Invocation for aid (vs. 1-44).
- (2) Trust—for ourselves—in God (vs. 5-8).
- (3) Invocation for aid (v. 9).

(d) Ps. 27.

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- (1) Reliance on God (vs. 1-6).
 - (a) As a protection (vs. 1-3).
 - (b) So the Psalmist may worship (vs. 4-6).
- (2) Request for a closer and a more constant walk with God (vs. 7-9).
- (3) Reliance on God when others forsake (v. 10).
- (4) Request for deliverance (vs. 11, 12).
- (5) Reliance on God for strength (vs. 13, 14).

c. Remarks.

All these Psalms conform to the definition of prayer in 1 Sam. 1:15.

The Psalms, especially Messianic, are 8, 16, 22, 23, 24, 40, 41.

B. BOOK II.

The Exodus Book. 42 to 72.

1. Divisions.

- (a) Prayers showing his thirst for God, 42, 43, 44, 63, 68.
- (b) Prayers for pardon and blessing, 51, 67, 72.
- (c) Prayers for deliverance, 54, 55, 56, 57, 59, 60, 61, 64, 69, 70, 71.
- (d) Prayers against the wicked, 58, 59.

2. Examples.

(a) Ps. 44.

- (1) God's dealings with Israel guarantee a like treatment of the Psalmist (vs. 1-8).
- (2) The fact stated that God does not, apparently, so deal with him (vs. 9-14).
- (3) The consciousness of shame (vs. 15, 16).
- (4) The way God deals, is for God's honor (vs. 17-22).
- (5) Invocation for blessing and deliverance (vs. 23-26).

(b) Ps. 67.

- (1) Prayer for mercy (v. 1).
 - (a) Reason, that He may become known (v. 2).
- (2) Prayer that the people praise the judging of God (vs. 3-5).
 - (a) Result, blessing and a knowledge of Him (vs. 6, 7).

(c) Ps. 56.

- (1) The enemies which surround (vs. 1, 2).
- (2) Trust in God when afraid (vs. 3, 4).
- (3) The work of the enemies (vs. 5, 6).
- (4) Trust in God (vs. 7-13).
 - (a) He will protect (vs. 7, 8).
- (b) He will deliver (vs. 9-11).
 - (c) He is praised for these (vs. 12, 13).

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(d) Ps. 58.

- (1) Man's total depravity and its effects (vs. 1-9).
 - (a) His wickedness is natural (vs. 1-3).
 - (b) His wickedness is incurable (vs. 4, 5).
 - (c) God is exhorted to loose His wrath on man (vs. 6-9).

(2) Rejoicing of righteous at the fall of God's enemies (v. 10).

(3) All shall see that God is God (v. 11).

3. Remarks.

Messianic Psalms, 45, 46, 47, 68, 69, 72.

As the book of Exodus ends with Israel in the wilderness seeking deliverance from surrounding enemies and dangers, so in this Exodus part of Psalms deliverance is emphasized. As we realize our need of deliverance from our enemies—sin, flesh and the devil—so this part of the book grows more precious to us.

C. BOOK III.

The Leviticus Book. 73 to 89.

1. Divisions.

- (a) Prayers concerning the wicked, 73, 74, 75, 76, 77, 79, 80, 83.
- (b) Prayer about the house and praise of God, 84.
- (c) Prayers for mercy, 85, 86, 88, 89.

2. Examples.

(a) Ps. 75.

- (1) Praise (v. 1).
- (2) A resolve (vs. 2, 3).
- (3) A rebuke (vs. 4-8).
- (4) Praise (9, 10).

(b) Ps. 84.

- (1) Desire after the house and presence of God (vs. 1-3).
- (2) Blessedness of His ministers (vs. 4-7).
- (3) Prayer that he might participate (vs. 8-10).
- (4) Faith in the goodness of God (vs. 11, 12).

(c) Ps. 89.

- (1) God's promises to David respecting Christ (vs. 1-4).
- (2) God's power, justice, mercy, truth (vs. 5-14).
- (3) Happiness and safety of His people (vs. 15-18).
- (4) God's covenant with David (Christ fulfills) (vs. 19-37).
- (5) The condition of the "Anointed" (vs. 38-45).
- (6) Prayer of the "Anointed" (vs. 46-51).
- (7) Praise (v. 52).

3. Remarks.

The order of these Psalms. These psalms are intimately connected; Ps. 73 compares the wicked and righteous; Ps. 74

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tells of the devastation of the land; Ps. 75 of how God abases the proud and exalts His people. This destruction is seen accomplished in Ps. 76, while the 77th tells of God's power that accomplished this justice and introduces the 78th Psalm, which, by its position, recalls to His people so delivered the many times God had worked wonders for them. Ps. 79 shows the punishment of their ingratitude, which Ps. 80 enlarges upon. The 81st is still in connection, and like the 77th and 78th, refers these people to their national history. The 82d recurs to the topics of the 75th. The 83d, to the topics of the 73d and 74th, and as these speak of exile, the 85th tells of restoration. In Psa. 87 David interposes his call of supplication and trust. This psalm carries on the idea of the 85th, and celebrates the glories of a redeemed people and a restored city of God. The 88th checks the flow of thought, and for a moment displays Christ in His sufferings and death—the only possible source of all these blessings. The 89th Psalm speaks also of the glorious reign of Messiah.

How wonderful is God's work! Even in those psalms which apparently break the logical sequence, something is, by the very interruption, more profoundly impressed upon us. Many ideas are introduced in this book, but the grand sweep is to show us the wicked—now prosperous,—their fall, Christ's death and Christ's glory.

The 89th Psalm is especially Messianic.

D. BOOK IV.

The Numbers Book. 90 to 106.

1. Divisions.

- (a) God and man. Ps. 90.
- (b) Man in God. Ps. 91.
- (c) Praise, 92-100, 101, 102-106.

2. Examples.

- (a) Ps. 90.
 - (1) Address to God (vs. 1, 2).
 - (2) Frail state of man (vs. 3-10).
 - (3) A petition (vs. 11, 12).
 - (4) A prayer (vs. 13-17).
- (b) Ps. 91.
 - (1) Security of righteous (vs. 1-10).
 - (2) Guardian angels (vs. 11, 12).
 - (3) Victory of righteous (v. 13).
 - (4) Deliverance, exultation and glory (vs. 14-17).
- (c) Ps. 101.
 - (1) What the Psalmist will do (vs. 1, 2).
 - (2) What the Psalmist will avoid (vs. 3-5).
 - (3) With Whom the Psalmist will associate (v. 6).
 - (4) With whom the Psalmist will not associate (vs. 7, 8).

3. Remarks.

Authorship of Psalms 90 and 91. It is a rule of interpretation that a Psalm without a title be considered as written by

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the first preceding author. Psalm 90 is, in the title, attributed to Moses. References in the Psalm seem to bear this out, for example, v. 2 (see Deut. 33:15). The subdued spirit, the intercessional character, the solicitude, and the impersonality of the Psalm accord with what is revealed by the character of Moses. The same spirit animates Ps. 91. For example, v. 1 tells of the dwelling place of the Almighty—an image deeply impressed upon the mind of him who stood on Mt. Sinai; for v. 4 see Deut. 32:11, 12; 33:29; and for v. 11 Deut. 33:15. The “lion,” “adder,” and “dragon” all tell of wilderness days.

According to this same rule, Ps. 92-100 and 102-106 belong to the same author. The first series is, by Jewish tradition, ascribed to Adam immediately after creation. It is clearly of later date than Joshua, for v. 13 refers to a settled, pastoral people. The connection between the Psalms of each series is deserving of note.

The Messianic Psalms, 97, 102.

E. BOOK V.

Deuteronomy Book. 107 to 150.

1. Divisions.

- (a) Prayers of thanksgiving, 108, 116, 126, 131, 138.
- (b) Prayers about enemies, 109, 120, 123, 124, 129, 137, 140, 141, 142, 143, 144.
- (c) Prayers of praise, 111, 113, 115, 118, 119, 122, 130, 132, 139, 145.

2. Examples.

- (a) Ps. 108.
 - (1) Praise and prayer (vs. 1-6).
 - (2) Exultation as a conqueror (vs. 7, 8).
 - (3) Enemies subdued (vs. 9-11).
 - (4) Prayer (v. 12).
 - (5) Assurance (v. 13).
- (b) Ps. 109.
 - (1) Injuries suffered from enemies (vs. 1-5).
 - (2) Judgment denounced against them (vs. 6-20).
 - (3) Complaint, prayer for deliverance (vs. 21-29).
 - (4) Praise (vs. 30, 31).
- (c) Ps. 111.
 - (1) Praise (v. 1).
 - (2) Works of Jehovah (vs. 2-4, 7, 8).
 - (3) Bounty of Jehovah (vs. 5, 6, 9, 10).

3. Remarks.

Ps. 119. The Psalm on “God’s revelation.” Ten words are used, at least one in each verse (except the 122d verse), to describe this revelation. The words are: “Way,” which means “to testify”—God’s witness of Himself. “Precepts” means “to give oversight,” that is, the things with which God has charged His people. “Commandment” means “what God has commanded.” “Word” (Heb. *’imrah*), means “saying,” and is followed by the words spoken. (It is used vs. 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172). “Law”

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means "to point out"; that is, "the instructions." "Judgment" means "to set upright" "to judge." "Righteousness" means "what is right"; and "Statute" means "to inscribe," hence "to decree." "Word" (Heb. davar), means "word," and gives the gist of the utterance, not the exact words.

This Psalm is alphabetical. The first eight verses each begin with the first Hebrew letter; the second eight verses each begin with the second Hebrew letter, etc. Jewish tradition says this is alphabetical to aid the memories of the young Jews in memorizing the Psalm. The great subject is "inspiration."

The 110th and 118th Psalms are especially Messianic.

THREE BEHOLDINGS OF CHRIST.

- ☞ Beholding the Dying One—Salvation (John 1:29).
- ☞ Beholding the Risen One—Transformation (2 Cor. 3:18).
- ☞ Beholding the Coming One—Glorification (1 John 3:2).

George W. Noble.

SEVEN ASPECTS OF SALVATION.

- ☞ 1. We are saved from the "penalty" of sin (1 Pet. 3:18).
- ☞ 2. We are saved from the "power" of sin (Rom. 6:7).
- ☞ 3. We are saved from the "power" of Satan (Acts 26:18).
- ☞ 4. We are saved from the "power" of the world (Gal. 1:4).
- ☞ 5. We are saved from the "power" of the law (Rom. 10:4).
- ☞ 6. We are saved from the "power" of wrath (1 Thes. 1:9, 10).
- ☞ 7. We shall be saved from the "presence" of sin (Heb. 9:28).

A. G. A.

Truth in Type

Conducted by
Aaron Schlessman

THE CHILDREN OF ISRAEL SETTING FORTH MAN'S NEED OF SALVATION.

CHILDREN OF ISRAEL.

1. The children of Israel sinned. Num. 21:7.
2. The children of Israel were actually bitten by the serpents. Num. 21:6.
3. The serpents caused death among the children of Israel. Num. 21:6.
4. The children of Israel were powerless. Num. 21:7.

MAN.

1. All men sinned. Rom. 3:23.
Rom. 3:10.
Rom. 5:12.
2. Men are actually born in sin. Ps. 51:5.
Jer. 17:9.
3. Sin causes death among mankind. Rom. 5:12.
Rom. 6:23.
4. Man is powerless. Rom. 5:6.
John 14:6.

THE BRAZEN SERPENT SETTING FORTH GOD'S REMEDY.

CHILDREN OF ISRAEL.

1. A serpent was provided for the wounded Israelites. Num. 21:8.
2. The brazen serpent was of divine appointment. Num. 21:8.
3. Children of Israel were stung by one kind of serpent, and cured by another. Num. 21:6, 9.
4. The brazen serpent was lifted up. Num. 21:8.
5. The brazen serpent was the only remedy. Num. 21:8, 9.

MAN.

1. The Son of man was sent to save lost sinner. Luke 19:10.
John 3:17.
2. Jesus Christ was of divine appointment. Acts 3:23.
3. The sting of death was brought by a man, Adam. The cure for the sting was brought by a man, the second Adam. Rom. 5:12.
Rom. 5:17, 19.
4. Christ was lifted up. John 3:14.
5. Christ is the only remedy. Acts 4:12.
Acts 16:30, 31.

The Brazen Serpent as a Type of Christ.

¶ “And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived” (Num. 21:9). “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life” (John 3:14, 15).

¶ God commanded Moses to make the serpent of brass and put it upon a pole, that it might be the channel through which divine grace might flow to poor wounded sinners. We have before us a striking and beautiful type of Christ on the cross. “As Moses lifted up the serpent in the wilderness, even so **must** the Son of man be lifted up.” Christ expressly teaches that He was the antitype of the brazen serpent. As the Son of God sent forth from the Father, He was the gift and expression of God’s love to a perishing world. He was also to be lifted up upon the cross in atonement for sin, for only thus could divine love meet the necessities of the sinner. This is the great evangelical type of our Lord and Savior, Jesus Christ.

¶ We are all familiar with the incidents that lead up to this scene of the serpent in the wilderness. The people spoke against God and against Moses, “Wherefore have ye brought us up out of Egypt to die in the wilderness? . . . our soul loathed this light bread” (Num. 21:4, 5). It is the same sad story over and over again—“the murmurs of the wilderness.” They were willing to escape out of Egypt when the terrific judgments of God were falling upon it in rapid succession, but soon were the plagues forgotten and the fleshpots alone remembered. They preferred to sit by the fleshpots, in a land of death and darkness, than to walk with God through

the wilderness and eat of the bread from heaven. However, they were very speedily made to taste the bitter fruits of their murmuring spirit. "The Lord sent fiery serpents . . . and they bit the people; and much people of Israel died" (Num. 21:6).

¶ This scene brings before us first, the children of Israel setting forth man's need of salvation; second, the brazen serpent as God's remedy; and third, the application as the perfection of God's remedy.

The Children of Israel Setting Forth Man's Need of Salvation.

¶ The children of Israel, when they spoke against God and against Moses, sinned against God. The serpent's bite brought Israel to a sense of their sin. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee" (Num. 21:7). Man, when he partook of the forbidden fruit, sinned against God. "Therefore, through one man sin entered into the world" (Rom. 5:12), "it is written, 'There is none righteous, no, not one' (Rom. 3:10), "for all have sinned" (Rom. 3:23).

¶ The children of Israel were actually bitten by the serpents. It was not a wild flight of the imagination wherein they only thought they were bitten. It was a painful reality. "And the Lord sent fiery serpents . . . and they bit the people" (Num. 21:6). Man is also actually born in sin, with a sinful nature. Hear the Word of God: "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5). It is not a case of man's making a mistake. It is the old, sinful heart. "The heart is deceitful above all things, and desperately (incurably) wicked" (Jer. 17:9).

¶ The serpents were the cause of death among the children of Israel. "They bit the people; and much peo-

ple of Israel died" (Num. 21:6). Sin is the cause of death among mankind. "Therefore, through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all have sinned" (Rom. 5:12); and again it is written, "The wages of sin is death" (Rom. 6:23).

¶ The children of Israel were powerless. Death was sure to follow the serpent's bite; but it (the serpent's bite) brought them to a sense of their sin. Therefore, they said, "We have sinned, . . . pray unto the Lord that **He may take away the serpents from us**" (Num. 21:7). Man is also powerless. His only source of help against sin is Jesus Christ. "For while we were yet weak, in due season Christ died for the ungodly" (Rom. 5:6). "No man cometh unto the Father but by me" (John 14:6).

The Brazen Serpent Setting Forth God's Remedy.

¶ Israel's need was the occasion for the display of God's grace and mercy. The moment they said "We have sinned," God could act, and a serpent was provided for the wounded Israelites. "And the Lord said unto Moses, make thee a fiery serpent and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live" (Num. 21:8). Likewise, the Son of man was sent to save lost sinners. "For the Son of man came to seek and to save that which was lost" (Luke 19:10). "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:17).

¶ The brazen serpent was of divine appointment. "The Lord said unto Moses, make thee a fiery serpent, and set it upon a pole" (Num. 21:8). Jesus Christ was of divine appointment. "Him (Jesus Christ) being delivered up by the determinate counsel and foreknowledge of

God" (Acts 2:23). God appointed both the serpent and Christ. The God of all grace provided the remedy.

¶ The children of Israel were stung by one kind of serpent, and cured by another. "The Lord sent fiery serpents among the people and they bit the people" (Num. 21:6). "It came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived" (Num. 21:9). In the one case, the serpent was the instrument of their wretchedness; in the other, it was the instrument of their restoration and blessing. The sting of death was brought to the race by the sin of a man, the first Adam; the cure for the sting was brought by a man, the second Adam. "Through one man sin entered into the world, and death through sin" (Rom. 5:12), "even so through the obedience of the one shall the many be made righteous" (Rom. 5:19), "For if . . . death reigned through the one; much more shall they that receive the abundance of grace and the gift of righteousness reign in life through the one, even Jesus Christ" (Rom. 5:17). Here we see that man, the first Adam, is the instrument through which sin and misery came; but a man, the second Adam (1 Cor. 15:45) is the channel through which divine grace flows, in rich abundance, to sinful men.

¶ Again, we see the brazen serpent **must** be lifted up. "The Lord said . . . make thee a fiery serpent and set it upon a pole" (Num. 21:8). A striking type of Christ on the cross! Christ, too, **must** be lifted up. "As Moses lifted up the serpent in the wilderness, even so **must** the Son of man be lifted up" (John 3:14). He was the antitype of the brazen serpent.

¶ The brazen serpent was the only remedy for the children of Israel. "Moses made the serpent of brass, . . . and it came to pass, that if a serpent had bitten any man,

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when he beheld the serpent of brass, he lived" (Num. 21:9). If he refused or neglected to look to that, there was nothing for him but death. Jesus Christ is the only remedy for sinful men. "Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The sinner is called simply to look to Jesus as his sin-bearer.

"There is life in a look at the crucified One,
There is life at this moment for thee."

¶ "The blood of Jesus Christ, His Son, cleanseth us from all sin."

Outlines for God's Workmen

Gathered by

Robert Regan

**PRACTICAL TRUTHS AS TO THE WALK OF THE
CHRISTIAN IN CONNECTION WITH
"THE COMING OF CHRIST."**

- ¶ 1. We are to hold fast till He come. The whole truth of God (Rev. 2:20, 25).
- ¶ 2. We are to be steadfast in our service for Christ (1 Cor. 15:58).
- ¶ 3. We are to stand fast in the Lord (Phil. 3:20; 4:1).
- ¶ 4. We are to rejoice in the Lord alway (Phil. 4:4).
- ¶ 5. We are to increase and abound in love one to another, that He may establish our hearts unblameable in holiness before God (1 Thes. 3:12, 13).

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¶ 6. We are to seek those things that are above, and set our affection on things above, not on things on the earth; and to mortify our bodies (Col. 3:1-5).

¶ 7. We are to fight the good fight of faith, and lay hold on eternal life (1 Tim. 6:12-14).

¶ 8. We are to preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine (2 Tim. 4:2, 8).

¶ 9. We are to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world (Tit. 2:12, 13).

¶ 10. We are to be patient and long patient, and to establish our hearts (Jas. 5:7, 8).

¶ 11. We are comforted in regard to our sleeping loved ones, who are with Christ, and as to our speedy reunion with them (1 Thes. 4:13, 16).

¶ 12. We are to abide in Christ: that we may not be ashamed, and have confidence before Him at His coming (1 John 2:28).

¶ 13. We are to hold the Word of His patience (Rev. 3:10, 11).

¶ 14. Those who are elders are to feed the flock of God, and to be as examples to them (1 Pet. 5:2, 4).

W. H.

THE CHRISTIAN REVIVED.

I. The need of revival.

¶ (a) We need to be revived daily to follow the way God would have us go (Psa. 119:37).

¶ (b) We need to be revived in God's righteousness (Psa. 119:40).

¶ (c) Also in faith (2 Tim. 1:5, 6).

¶ (d) And in the truth (2 Pet. 1:13).

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- ¶ (e) In the joy of our salvation (Psa. 51:12).
- ¶ (f) In the heart and spirit (Psa. 51:10).
- ¶ (g) In the spirit of our mind (Eph. 4:23).
- ¶ (h) For His Name's sake (Isa. 143:11).

II. How revived.

- ¶ (a) By the Holy Spirit (Titus 3:5; Acts 1:8; 1 Cor. 2:4).
- ¶ (b) By God's Word (Psa. 119:50,93; John 6:63; Psa. 19:7).

III. Results of revival.

- ¶ (a) We rejoice in God (Psa. 85:6).
- ¶ (b) We keep His word (Psa. 119:88).
- ¶ (c) Have spirit of praise (Psa. 107:1-9; 103:1-5).
- ¶ (d) Renewal of worship (Ezra 9:8, 9).
- ¶ (e) Victory in trouble (Psa. 138:7; 71:20).
- ¶ (f) Spirit of prayer (Psa. 80:18).
- ¶ (g) Keeps us in paths of righteousness (Psa. 23:3).
- ¶ (h) Gives us strength (Isa. 40:31; Psa. 103:5).
- ¶ (i) Gives us comforts (Isa. 57:18).
- ¶ (j) Restores health to the soul (Jer. 30:17).
- ¶ (k) Comforts the sorrowful (Jer. 31:25).

IV. Revival conditional.

- ¶ (a) We must be humble (Isa. 57:15). We must be contrite (Matt. 5:4; Luke 15:20).
- ¶ (b) We must return and confess sins (Hosea 5:14, 15; 6:1, 2).
- ¶ (c) And must wait on God (Isa. 40:31).

—W. Flint Jones.

The Sunday School Lesson

Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated
Conducted by George W. Wise

ISRAEL'S PENITENCE AND GOD'S PARDON. Exposition.

Hosea 14. June 4, 1911.

THIS pleading prophet finds the inspiration for His messages to Israel in a revelation from the Spirit regarding two of the greatest themes in the world. One of these is the awful **sin of turning away** from the Lord. The other is the **fascinating love story** of the Old Testament, the tenderness of Jehovah for His wayward children.

1. **Returning Unto the Lord** (vs. 1-3). Hosea's earnest plea is for the return of the wandering nation to their first love. He tells them **why** they should return. "**For thou hast fallen by thine iniquity.**" The record of Israel was checkered indeed by stains of sin and shadows of sorrow and suffering. It was all because of iniquity, the crookedness of their way which had turned from God to idols. The first great fall of man involving the human race, and every subsequent fall of individuals, must be attributed to iniquity in the heart (Prov. 14:14; Psa. 92:9; Jer. 2:19).

He tells them also **how** to return. They must come with words of confession, "**take away all iniquity,**" of supplication, "**receive us graciously,**" of thanksgiving, "**so will we render as bullocks the offering of our lips**" (R. V.), and of promise not to depend upon men, but upon Jehovah alone, "**Asshur (Assyria) shall not save us,**" etc. (Isa. 31:1). It is the one path by which the backslider may return to God (Psa. 51:16, 17; Jer. 3:12, 13; Prov. 28:13; 1 John 1:9; Luke 18:10-14).

2. **Grace for Backsliders** (vs. 4-8). Hosea paints a beautiful and attractive prospect for penitent backsliders, a prospect that should have hastened the return of Israel, and that today should be a spur to wanderers from God. Jehovah's grace for backsliders is revealed in His promise to (1) heal their backsliding, (2) love them freely, (3) be unto them as the refreshing dew, (4) cause them to grow into beauty as the lily and to become deeply rooted as Lebanon, (5) and finally, to make them fruitful as the olive. Here is also a remarkable prophecy, which will one day be fulfilled for God's earthly people, the Jews (Zeph. 3:14-20).

There are backsliders today, multitudes in this evil age,

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who ought to hear the tender appeal of the Father to return. How many there are, who have professed to know Jesus Christ as Savior and Friend, but who have fallen before storms of temptation. How many who have lost the joy of their salvation, the sweetness of fellowship with Him and with the saints. How many who no longer hearken with the old-time eagerness to the music of His Word. For such even now the sweets of sin may have soured and the sparkle of its pleasures gone. To this backslidden throng God speaks in tones of love, speaks of a welcome in the Heavenly home (Jer. 3:22; Hosea 6:1; Hosea 11:1; Isaiah 57:18).

3. **The Ways of Jehovah** (vs. 9). The ways of Jehovah are beyond the understanding of the wise of earth (1 Cor. 2:14). They are **right** (Isa. 55:8, 9; Psalms 18:30; 145:17). The just shall walk in them (Psalms 25:4; 86:11; John 10:27). "But transgressors shall fall therein" (Prov. 10:29; Psalm 146:9). Those who find life in His ways are those who have been justified by faith in Christ and filled with the Spirit of God. To the natural man the ways of Jehovah are as ways of death and destruction (1 Cor. 15:50).

The Lord Himself, who finds in the waywardness of Israel the cause of all their misery and unhappiness, speaks through the psalmist, "Oh, that my people would hearken unto me, that Israel would walk in my ways!" (Psalms 81:13). Only to those who have hearkened unto His word and accepted Jesus Christ as their trusted Savior and beloved Friend are the ways of Jehovah the ways of pleasantness and peace. The Spirit puts in the mouths of such the words of Psalm 16:11, "Thou wilt show me **the path of life**: in thy presence is **fullness of joy**; in thy right hand there are **pleasures for evermore**."

Thought Producers.

Verse 1. What is Israel commanded to do? Return unto the Lord. When will Israel return unto the Lord? Hosea 3:4, 5. What has happened to Israel? She has fallen. Why? On account of her iniquity (Psalms 78:56-64; Jer. 11:10, 11).

Verse 2. When the Jews turn to the Lord, what will they do? (a) Seek for cleansing, (b) offer words of praise to God (Isa. 12; Matt. 23:39). When any one turns to God, what does he receive? Cleansing from sin (Eph. 1:7; 1 John 1:7). After a man is cleansed from sin, what should he do? Offer praise to God and spread the news (Heb. 13:15, 16).

Verse 3. What will Israel refuse to do any longer? To trust in false prophets and idols (Isa. 2:18-21; Zech. 13:2-5). Wherein will she know that she can find mercy? In the Lord (Jer. 3:12; Joel 2:13). In what must the unbeliever trust? Self-righteousness (Luke 10:29; Rom. 10:3). Will that trust avail him anything? Isa. 64:6; Rom. 3:20. What kind of a righteousness is the believer's possession? A righteousness from God (Phil. 3:9).

Verse 4. What will God do for the Jews when they return?

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(a) Heal their backsliding (Jer. 3:22; 31:33, 34; Ezek. 36:25-27); (b) love them freely. Until the return, what is abiding on Israel? The anger of God (Isa. 42:24, 25; Ezek. 36:16-19). But at that time what will be the condition? God's anger will be turned away from Israel (Ezek. 39:25-29; Isa. 49:8-13). What is abiding on the man that has not received Christ? The wrath of God (John 3:36). For what is He waiting? Heb. 9:27. What does the believer have? Peace with God (Rom. 5:1; Phil. 4:7). For what is he watching and waiting? Phil. 3:20, 21.

Verse 5. What will God be to Israel? As a dew. What will be the result? Vs. 5-7; Isa. 60.

Verse 8. What does God assure here? That He will hear and observe Ephraim when he repents. Will God hear anyone who turns to Him through Christ? John 3:16. From whom is Ephraim's fruit found? From God. From whom is the fruit of the believer today? John 15:4.

Verse 9. Who shall understand and know these things? The wise and prudent. But can that mean the man that is wise and prudent in worldly knowledge? Matt. 11:25; Isa. 5:21; 1 Cor. 3:20; 2:13, 14. Unto what should a man be wise? Rom. 16:19. How can he get this wisdom? From God (1 Cor. 2:10-12). What kind of ways are the Lord's ways? Right ways. Who walk in the ways of the Lord? The just. Who are the just? Those whom the blood of Christ hath cleansed (Rom. 5:9; 1 Cor. 6:11).

Golden Text Illuminated.

"Thou art a God ready to pardon, gracious and merciful, slow to anger" (Neh. 9:17).

A man was once being tried for a crime, the punishment of which was death. The witnesses came in one by one, and testified to his guilt; but there he stood quite calm and unmoved. The judge and the jury were quite surprised at his indifference. They could not understand how he could take such a serious matter so calmly. When the jury retired, it didn't take them many minutes to decide the verdict "Guilty," and when the judge was passing the sentence of death upon the criminal, he told him how surprised he was that he could be so unmoved in the prospect of death. When the judge had finished, the man put his hand in his bosom, pulled out a document, and walked out of the dock a free man. Oh! that was how he could be so calm; it was a free pardon from the king, which he had in his pocket all the time. The king had instructed him to allow the trial to proceed, and to produce the pardon only when he was condemned. No wonder then, he was indifferent as to the result of the trial. Now, that is just what will make us joyful in the great day of judgment. We have got a pardon from the great King, and it is sealed with the blood of His Son.

—D. L. Moody.

HEZEKIAH'S GREAT PASSOVER.

Exposition.

2 Chron. 30:13-27. June 11, 1911.

AMONG the first good acts of King Hezekiah in the first year of his reign was the opening of the doors of the house of the Lord (2 Chron. 29:3). The heart that is right with God delights in worshiping him, and grieves when the doors of His house are shut and the voice of praise silent.

1. **Preparation for the Passover** (vs. 13, 14). At the king's invitation a great host of people from Judah and Israel assembled to keep the passover in Jerusalem. This was to be the worship of a great assembly. When the people of God as individuals are loving and serving Him, they will be led by the Spirit to assemble for united worship of the Lord (Heb. 10:24, 25).

The great preparation for the keeping of this feast was the vigorous disposition of the altars which had been erected in Jerusalem by idolatrous kings. These they utterly destroyed and cast into the Kidron. Love for the one true altar begets hatred for all false altars. It is impossible to contend earnestly for the true faith without contending vigorously against the opposing error. There is need in these days not only for a strong, **impelling** devotion to the doctrine of Jesus Christ, but also for a mighty **repelling** aversion to every form of damnable teaching that denies Him. We must cleave tenaciously to the good, but the evil we must **put far away** (Deut. 13:5; 2 Kings 23:24; Isa. 1:16; 1 Cor. 5:7).

2. **Keeping the Passover** (vs. 15-20). So few of the priests were ready for a service of this kind, they might well be ashamed (ch. 29:34). Many also of the people who participated in the feast were not sanctified, so it was necessary for the Levites to have charge of the killing of the passover for them. A large number of those who had come were not cleansed, but nevertheless they did eat of the passover, though according to the strict letter of the law they transgressed in so doing. In many ways the keeping of the feast on this occasion was decidedly irregular, so that Hezekiah, the king, was constrained to pray for them that the good Lord might pardon their sin. There are two great lessons to be learned from this irregular keeping of the feast.

First—"The Lord looketh on the heart" (1 Sam. 16:7). God did in answer to the king's prayer heal the people and accept their worship, even though it was faulty. He recognized the sincere desire of the heart to honor Him. He deals first of all with the heart (1 Sam. 7:3; Gen. 20:6; Josh. 24:23; Psalms 73:1; 84:5).

Second—It was not a small thing that in keeping the passover they failed in some of the law's requirements. Because

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their service was not perfect, Hezekiah prayed for them. We should never be satisfied when, as Israel of old, we serve God "otherwise than it was written." Every step taken for the Lord should be in perfect accord with what is **written in His Word** (Deut. 28:58; 30:10; Josh. 1:8; Matt. 4:4, 6, 7, 10; Acts 13:29; 1 Cor. 4:6; Rev. 1:3).

3. **The Secret of Gladness** (vs. 21-27). The people found such joy in keeping seven days that they took counsel to keep seven more. A most perplexing question to many in this world is how to be glad. It is easily answered for the child of God. The secret of gladness is with them that love to abide in His presence. So we are exhorted in the Word to **remember** Jesus Christ (2 Tim. 2:8), to **consider** Him (Heb. 12:30), and always to **rejoice** in Him (Phil. 4:4).

Hezekiah spake **comfortably** unto the Levites that taught the **good knowledge** of the Lord. It is well to encourage those who understand and teach to others the great truths of God and who are zealous in disseminating the knowledge of Jesus Christ. But let none speak comfortably to those whose teaching is contrary to Him (2 John 9, 10).

4. **Our Great Passover** (1 Cor. 5:8). Our passover is the antitype of Hezekiah's offering, the Lamb of God (John 1:29), Jesus Christ, who was sacrificed for our sins. As Israel long ago rejoiced in scenes of sacrificial blood, so is it true for us that we find our greatest consolation and happiness in contemplating the gory altar of Calvary. There our Passover was slain. There was opened for us a fountain for sin and all uncleanness (Zech. 13:1; Isa. 1:18). We are glad when we commemorate Him in the memorial supper, and our gladness is all in the thought of the wondrous **love** and **grace** that made such a sacrifice for us (Gal. 3:13; 1 Pet. 2:24).

Thought Producers.

Verse 13. What feast did the people keep? The passover. In what month was this feast intended to be kept? Lev. 23:5, 6. In what month did the people keep it? Vs. 2. Why did they not keep it in the first month? Vs. 3; Num. 9:6-11.

Verse 14. What did the people do first? Took away the altars of other gods. Who had set up these altars? 2 Chron. 28:24, 25. Why had Ahaz set up these altars? 2 Chron. 28:23. But why was Syria successful against Ahaz? 2 Chron. 28:5. Why did God thus inflict punishment on Ahaz? 2 Chron. 28:1-4, 19, 22.

Verse 15. What did the priests and the Levites realize? Their sinfulness, for they were ashamed. What did they do? Sanctified themselves. Why were the priests sanctified? To prepare them for service (Ex. 29:44). Is the believer of today ashamed of his sins? Rom. 6:21. Is he sanctified? 1 Cor. 6:11. For what is he fitted by sanctification? The service of God (2 Tim. 2:21).

Verses 16, 17. How were the people sanctified? By the

Grace and Truth

sprinkling of blood. How are those today who believe sanctified? Heb. 10:10; 13:12.

Verses 18-20. What did many of the people do? Eat the passover without first cleansing themselves. Who made an intercessory prayer for them? Hezekiah. Did God hear the prayer? He hearkened and healed the people. Who is interceding for us today? Christ (Heb. 7:25; 9:24). Why can he intercede for us? Because of the sacrifice that he has made (Heb. 7:26-28).

Verse 21. How did the Levites and priests praise the Lord? Day by day. How should the believer praise God? Continually (Heb. 13:15). Why is praise due to God? Psa. 68:19; Luke 1:68, 69; Eph. 1:3; 1 Peter 1:3, 4.

Verse 22. To whom did Hezekiah speak comfortably? Those that taught the good knowledge of the Lord. What three things did the people do? (a) Eat, (b), offered peace offerings, (c) made confession to God. What three things should a believer do? (a) Feed on spiritual food (1 Pet. 2:1-3; Jer. 15:16), (b) offer sacrifices (Heb. 13:15, 16; Rom. 12:1), (c) make confession to God (1 John 1:9).

Golden Text Illuminated.

"Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

A piece of plate may become battered and scratched, so that its beauty is hopelessly gone, but it loses not its real worth; put it into the scale, and its weight and not its fashion shall be the estimate of its preciousness; throw it into the melting pot and its purity shows its actual value. So there are many outward circumstances which may spoil the public repute in which a Christian is held, but his essential preciousness remains unchanged. God values him at as high a rate as ever. His unerring balance and crucible are not guided by appearances. How content may we be to be vile in the sight of men if we are accepted of the Lord!

—Spurgeon.

THE DOWNFALL OF SAMARIA.

Exposition.

2 Kings 17:1-14. June 18, 1911.

A CONSEQUENCES have no pity." Whoever first penned these words may have had fallen Samaria in mind. However terrible may seem the downfall of this ancient people, it was the just consequence of their reckless waywardness.

1. **The Assyrian Captivity** (vs. 1-6). Hoshea wrought evil before the Lord, but not as some of his predecessors. Therefore, the ruin of his people cannot be attributed to him alone, but must rather be looked upon as the

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fruit of many an evil rule. Hoshea became a servant of Shalmaneser, king of Assyria, paying him tribute. Endeavoring to shake off this burden by conspiracy, he only succeeded in bringing upon Samaria the complete downfall toward which they had been drifting so long. The king himself was imprisoned, and after a terrible three years' siege the capital city fell before the Assyrians, and its people were transported to Halah and Habor and the cities of the Medes. How brief the record of Samaria's fall! To understand the severity of the punishment one should consider the horrors of such a long and relentless siege by a cruel enemy, the sufferings of want and bloodshed, and the sadness of exile from home and the dissolution of the nation. Such pain and sorrow are **at the end of every evil way** (Dan. 9:26; 11:45; Amos 8:2, 3; Rom. 6:21; 2 Cor. 11:15).

2. **Accounting for Samaria's Downfall** (vs. 7-14). God makes very plain in these verses His own accounting for the downfall of His people. We consider four of the most prominent causes. These four sins are not peculiar to Israel, but are universal, belonging to all nations, classes and times. Therefore, we should be warned of their consequences.

One—**Idolatry** (vs. 7). No sin of Israel merits or receives more frequent mention than this. The ingratitude of forsaking the true God, who had given them such a marvelous deliverance from Egypt, for the false and impotent gods of other nations, made Israel deserving of all the punishment they received. The sin of **idolatry** has fastened itself upon the world **today** as never before. Our own country, nominally Christian, in reality is **worse than pagan**, for professing to know God, the overwhelming majority of our people are devoted worshipers of idols (Lev. 19:4; 2 Cor. 6:16; 1 John 5:21; Eph. 5:5; Col. 3:5; 1 Peter 4:3; Acts 17:16).

Two—**Misdirected Obedience** (vs. 8). Israel imagined obedience to God was bondage, and thinking to shake off restraint, they only shifted their allegiance to another master. They walked in the statutes of their own wicked kings and of the heathen, whom the Lord had cast out from before them. How senseless and vain to forsake the statutes of the wise God and walk in the ways of foolish men! Such a course must inevitably end in disaster. It is said that men are no wiser even in this glorious (?) **Twentieth Century**. Many boast of freedom. But they are only free from righteousness and God that they might serve in more perfect bondage **unrighteousness and the devil** (Rom. 6:20).

Three—**Secret and open sins** (vs. 9-12). They began in **secret sin**, but soon were bold and brazen in the most open transgression and idolatry. The sinner's progress in this direction is not slow. In the truest sense it should be remembered, however, that no sin is secret, for all the evil that Israel and her kings wrought was **in the sight of the Lord** (Jer. 23:24; Psa. 10:8; Luke 8:17; Psa. 19:12).

Four—**Stopped ears and stiffened necks** (vs. 13, 14). How

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faithful God has always been to warn and remonstrate and reprove His people in their transgression. There is no greater evidence of His loving forbearance than His willingness to send prophets with warning and pleading messages long after they had steadfastly set their minds with an awful determination to do evil. "Turn ye" was the call of the prophet that followed Israel with every plunge into sin.

"Notwithstanding they would not hear, but hardened their necks, like the necks of their fathers, that **did not believe in the Lord their God**" (vs. 14). Israel has been repeatedly charged with this sin of refusing to listen to the voice of their God when they have gone into the way of rebellion against Him. The first Christian martyr, in his address before the Jewish council, brought this true accusation against the nation, saying, "Ye stiff-necked and uncircumcised in heart and ears, ye do **always resist the Holy Ghost**: as your fathers did, so do ye." Then, cut to the heart by these Spirit-sent words, while they gazed upon his face, shining with the heavenly glory of his vision of the Son of man on high, we read that "they cried out with a loud voice, and **stopped their ears**, and ran upon him with one accord." See Psa. 58:4, 5; 81:8, 9; 106:24, 25; Jer. 7:24; Ezek. 3:7; Acts 7:51-60.

Thus do men seal their doom for eternity. They cap the mountain of their sins with this, the blackest of all, resisting the Holy Spirit, making void the grace of God, and with violent hatred setting at naught Him who has been offered as the Captain of their salvation. The **first cause** of every downfall, at the heart of all shame and misery, even the sorrows of that darkness everlasting where is weeping and gnashing of teeth, is this **chief sin** of Samaria, the **greatest sin in the world, UNBELIEF** (John 16:8, 9).

Thought Producers.

Verses 1, 2. How was the conduct of Hoshea? Evil in the sight of the Lord. How had he gotten the throne? 2 Kings 15:30.

Verse 3. What did Hoshea do when the king of Assyria came up? Became his servant and gave him presents. Why did he do this? Vs. 2. Would he have done this if he had been walking in the statutes of God? 2 Chron. 32:1-8. But since his conduct was evil, on what must Hoshea lean? On man. But what is the character of the help of man? Psa. 60:11. What may the man say who trusts in the Lord? Psa. 118:6.

Verse 6. What did the king of Assyria do with the Israelites? Scattered them. What enabled him to do this? Israel had sinned against the Lord (vs. 7). Why did that enable him to scatter the children of Israel? Vs. 18. If Israel had not sinned, would the king of Assyria have been able to scatter them? Deut. 28:1-7. When Israel returns to the Lord, will she be a prey to the heathen any longer? Ezek. 34:28.

Verses 13, 14. How had God warned Israel? By the prophets. Would Israel hear? She would not. What was the final

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result? Vs. 18. What awaits every unsaved man? Psa. 9:17. Has God sent a warning to man? Matt. 3:12; 13:42,50. What way of escape has He made? John 3:16. What is the condition of the man who has not accepted this way? John 3:36.

Verse 15. What did Israel follow? Vanity. What is vanity? Eccl. 1:1-3; 2:1, 4-11. Who speak and walk in vanity? Psa. 10:7; 12:2; 41:6; 39:6; Eph. 4:17. What position do believers take toward vanity? Psa. 119:37, 113; 26:4.

Verses 16, 17. What did Israel do? Committed sins against which she had been warned (Deut. 12:28-32; 17:2-7; 18:9-14; 29:16-20). What had God told Israel would be the consequences if she committed these sins? Deut. 28:15-18. What has God said is the wages of sin? Rom. 6:23; 8:13. But what is the position of one who has believed on Christ? He is dead to sin (Rom. 6:2, 11; 1 Peter 2:24). What should be the attitude of the believer toward sin? Rom. 12:9; 2 Tim. 2:19; 1 Thess. 5:22.

Golden Text Illuminated.

"He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed and without remedy" (Prov. 29:1).

Three young men, bathing one sunny day in a beautiful river, allowed themselves to float downward toward a waterfall, some distance below. At length two of them made for the shore, and to their alarm, found that the current was stronger than they had supposed. They immediately hailed the other and urged him also to seek the shore. But he smiled at their fears, and floated on. "It is pleasant floating," he said, and seemed to enjoy it much. Soon several persons were gathered on the bank of the river, and, alarmed for his safety, they cried out in deep earnestness, "Make for the shore, make for the shore, or you certainly will go over." But he still floated on, laughing at their fears. Soon he saw his danger, and exerted his utmost energies to gain the bank. But alas! it was too late. The current was too strong. He cried for help, but help could not reach him. His mind was filled with anguish, and just as he reached the fearful precipice, he threw himself up with arms extended, gave an unearthly shriek, and then plunged into the boiling abyss below.

How striking an illustration of the conduct and final ruin of thousands of immortal souls, who are floating pleasantly and thoughtlessly on the stream of life towards the gulf of despair. They are warned and entreated with tears, by alarmed and faithful friends. Christians urge them, Christian ministers warn them, but all in vain. They float on, mocking the fears of those who love them most, till too late, they awake to their danger, and see just beneath them the gulf of eternal ruin.

Grace and Truth

REVIEW.

Exposition.

Micah 6:8 (Golden Text). June 25, 1911.

For full study of review see previous issues of "Grace and Truth." We give here a list of lessons, with location of Scripture and the golden text.

- I. Elisha Heals Naaman, the Syrian. 2 Kings 5:1-14. Golden Text, Isa. 45:22.
- II. Elisha's Heavenly Defenders. 2 Kings 6:8-23. Golden Text, Psa. 91:11.
- III. Joash, the Boy King, Crowned in Judah. 2 Kings 11:9-20. Golden Text, Psa. 119:2.
- VI. Joash Repairs the Temple. 2 Kings 12:4-15. Golden Text, 1 Chron. 29:9.
- V. God's Pity for the Heathen. Jonah 3:5-4:11. Golden Text, Matt. 28:19.
- VI. Uzziah, King of Judah, Humbled. 2 Chron. 26:8-21. Golden Text, Prov. 16:18.
- VII. Isaiah's Vision and Call to Service. Isa. 6. Golden Text, Isa. 6:8.
- VIII. Song of the Vineyard. Isa. 5:1-12. Golden Text, Isa. 5:22.
- IX. Micah's Picture of Universal Peace. Micah 4:1-8. Golden Text, Micah 4:3.
- X. Israel's Penitence and God's Pardon. Hosea 14. Golden Text, Neh. 9:17.
- XI. Hezekiah's Great Passover. 2 Chron. 30:13-27. Golden Text, 1 Sam. 16:7.
- XII. The Downfall of Samaria. 2 Kings 17:1-14. Golden Text, Prov. 29:1.

Thought Producers.

1. Who alone could cleanse Naaman of his leprosy? God. Did Naaman give anything in return for the cleansing which he received? He did not. What alone cleanses man from the awful disease of sin? The blood of Christ (1 John 1:7; 1 Peter 1:18, 19). Can man give anything in return? No; salvation is a gift (Eph. 2:8, 9).

2. Were the greater forces with or against Elisha? With him. What forces are ranged against the believer? John 15:18, 19; Gal. 5:17; 1 Thess. 3:5. But what greater forces are with him? Heb. 13:5, 6; Matt. 28:20; Rom. 8:26; Psa. 34:7.

3. Who assumes the rule over Judah? Athaliah. What was done with Athaliah before Joash could take up his reign and rule in peace? She was slain. To what is Christ heir? The throne of David (Luke 1:32). Who is the terrible usurper? Satan, "the god of this age" (2 Cor. 4:4). When Christ comes to sit on His throne, what will be done with Satan? Rev. 20:1-3.

4. What was entrusted to the priests? The house of God.

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What were they to do with it? Repair it. What house does each individual believer have entrusted to his care? His earthly house, which is his body (2 Cor. 5:1). What is our trust as regards our bodies? Rom. 6:12; 1 Cor. 6:20; Phil. 1:20.

5. Toward what did God show mercy? A wicked city. What is the object of God's love? The whole wicked world (John 3:16). What has he offered to the world? Eternal life through Christ (John 3:16).

6. What effect did becoming strong have on Uzziah? It made him proud. What, then, did God do? Humbled him. What is God's attitude towards pride? Psa. 101:5; 1 Tim. 3:6; 2 Tim. 3:2; Matt. 23:12; Mal. 4:1.

7. What effect did the vision have on Isaiah? He loathed himself. What was the result? He was cleansed and went forth to serve God. What effect will the vision of the returning Christ have on the Jews? Ezek. 20:42, 43; 36:31; Zech. 12:10. What will be the result? Isa. 4:3, 4; Ezek. 36:24-28; 20:40.

8. What had God done for his vineyard? All that he could. For what did He look? Fruit. Unto what has God created us? Good works (Eph. 2:10; John 15:8). Has he furnished us for fruit-bearing? 2 Tim. 3:16, 17.

9. When shall universal peace be realized? When Christ shall reign in His Kingdom (Isa. 11:1-9; 14:1-8).

10. What is Israel exhorted to do? To return to the Lord. How shall they return? With confession, supplication and thanksgiving. What will the grace of God do for them? Vs. 4-8; Zeph. 3:14-20.

11. What great event did the people commemorate? The passover. What event do we commemorate today by the Lord's Supper? The cross (1 Cor. 11:24-26).

12. What was the cause of Israel's downfall? Sin. What is the first cause of every downfall? The sin of unbelief (John 16:8, 9).

Golden Text Illuminated.

"What doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with God" (Micah 6:8).

Before we can walk with God we must have met him. Here is just the difficulty, this is a stumble at the start. There can be no walking with God, no communion with Him, till agreement be come to. There is a quarrel and controversy in the universe. By birth, man is God's enemy; by choice, he is; by will, he remains. Darkness and light cannot be together. How then can man walk with God? Agreement is found alone in the Lord Jesus. It is in the cross of Christ.

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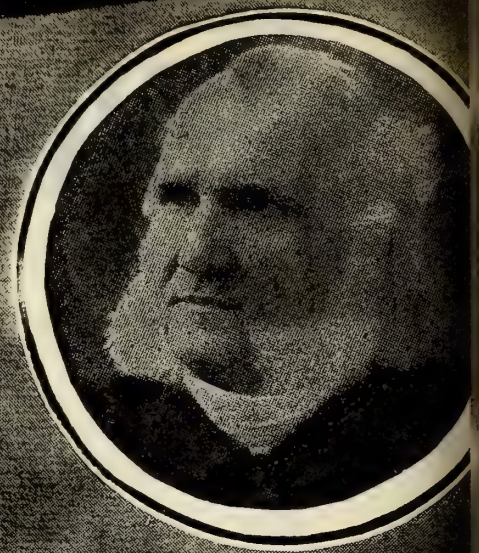
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—Spurgeon.

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for

JULY -:- -:- 1911

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“Privilege bestowed by grace is a grave responsibility.”
—G. C. Morgan.

**A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.**

Grace and Truth

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"Prayer is good, the habit of prayer is better, but the spirit of prayer is the best of all."
—C. H. Spurgeon.

Grace and Truth

EDITORIAL

Pleasing Man

THROUGHOUT the history of the world there has always been the need for men who feared not the face of man; men who possessed convictions; men who trusted God as revealed in the Word, and who cared not two straws what any other man on earth thought or said.

¶ Perhaps the subtile fashion in which Satan has worked his ideas into the press, the pulpit and the class room makes this present age one of peculiar value in testing the mettle of the man of God! God teaches that salvation is all of grace,—but man puts his confidence in goodly deeds. God declares the Bible is inspired,—but man gives God the lie and calls the Book of Books a myth! God says that the Savior will come back when the world gets bad enough,—it has remained for man to concoct the notion that the Lord would come back after the world got good enough. God calls on his people for a life of separation from every worldly thing,—but man has made the church so much like the world that one can't tell one from the other. God has given a clear and blessed gospel of salvation through regeneration,—man has flung this aside to support a fake salvation through reformation.

¶ In the face of these popular misconceptions, the need for men with gigantic faith in God and complete depen-

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dence on Him grows apace. The need is for men who fear not men! Men who look to God alone and are willing to fight through bloody seas for the truth once for all delivered unto the saints. May God give us men who can say with the apostle Paul:

For do I now persuade men, or God? or do I seek to **PLEASE MEN?** for if I yet pleased men, I should not be the servant of Christ.

Cooking Stoves, Fiddle Sticks, Needles and Ice Cream Freezers

WHERE will we land? It has always been the plan and purpose of God that His work should be maintained by the **GIFTS** of His people. Today we find that man has "sought out inventions" and instead of taking God at His word, which says, "The Lord loveth a cheerful giver," lo, the Scripture is revised and "brought down to date" so that now we have those who believe and practice something like this, "**THE LORD LOVETH A CHEERFUL BUYER.**"

¶ When we need an organ we look in faith to the cooking stove and have "a supper"; when we need a carpet, we place our trust in needles and have a "bazaar" or a "quilting"; when we need new pulpit furniture, we depend on the power of the fiddle stick and advertise a "concert"; and when we build the parsonage, why should

we lean on God to supply our needs? Rather let us lean on the ice cream freezer and have a two-year series of "ice cream socials." This is no exaggeration of the atrociously unscriptural practice which today is pervading the so-called assemblies of professing Christendom.

¶ Away with all these things!

¶ In simple faith let us rest the work of God in the hand of God. If God be for us, prosper we must, for who can be against us? May the people of the living Christ abandon their catchpenny schemes to learn the lesson of trusting Him!

From East to West

A CHURCH entertainments are not for money alone,—the amusement element enters in.

¶ From east to west there is a pell-mell, helter-skelter rush after secular amusement.

Confidence in the Spirit-given power of the gospel story is on the wane. The young people are to be held in the church nowadays by the simple fact that the church offers them as much or more worldly amusement than the world itself could offer. When the people of the church turn out for a social time, no one is embarrassed by unfortunate allusions to the Father or the Son. Although the affair is supposed to be to His glory and to the maintenance of His cause.

¶ Oh prostituted church!

¶ Oh piteous plight!

¶ On the next page there appears a reproduction of an announcement used by an Eastern church.

¶ But the East is not alone in this church stupefying system. Throughout the land the churches are giving their energies to entertainments and socials, Tom Thumb

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Afternoon Tea Served from 4:30 to 6.

A la carte Supper, 6:30 to 7:30.

Music by Palmer's Orchestra, 7:30 to 11.

DANCING, 10 to 11.

weddings and moving picture shows, until little by little the Lord of Glory, Who hath bought us with a price most precious, has glimmered into horrifying insignificance.

¶ Here is an instance from the West. We quote from the Grand Junction (Colorado) News:

G r a c e a n d T r u t h

The "Night of Mysteries" at the church parsonage will be one of the unique events of the season. There will be strange things happening every minute from the time the patrons enter the door. All sorts of refreshments are to be served, some of them odd but all of extraordinary toothsome-ness and delicious beyond a doubt. This night of mysteries is to occur on Friday evening of this week. There will be the great squawking quartette, the dancing doll, the educated Mongolian pheasant, the wilful orang-outang, the moon flirt, the animated yardstick, Prof. Zuzazu in clever tricks of dark art. One of the main features will be the beautiful Russian palmist and fortune teller Goldiva Rabbino-witz, who has consented to appear at the festival as an advertisement to herself. She is known as one of the most beautiful of Russian women. Miss Alice Chester, director of the choir, has charge of the entertainment.

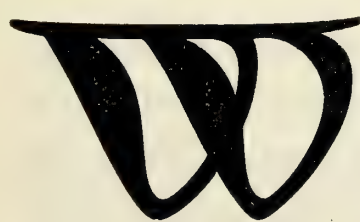
¶ There is no reason for asking the question, Why has the church lost spiritual power?

¶ The answer is too plain.

¶ The church has ceased to look to Christ. The church now looks to Satan!

¶ O Lord! Revive thy work.

Plough shares and Pruning hooks



WE do not wonder that there are infidels abroad when we read in the various lesson helps sent out from denominational publishing houses the insidious spiritualizations of Micah's prophecy. Such "fast and loose" treatment of the words of God is enough to produce skepticism of the worst sort. The name of the spiritualizations and applications, like the demons in the obsessed man of Gadara is "Legion."

G r a c e a n d T r u t h

¶ Perhaps the most unique and ingenious application of Micah's prophecy appeared in "Kingdom Comments" on Micah 4:3: "The shall beat their swords into ploughshares and their spears into pruninghooks."

¶ The remarkable thing is given below:

In the life of "Stewart of Lovedale," the story is told of the wonderful transformation wrought by God's Spirit among the wild Ngoni warriors of Africa. They did not consider themselves men until they had shed blood.

"In 1875 a group of artisans who had volunteered for the mission on the shores of Lake Nyassa were assembled at Birmingham, England, for a final meeting. One of them said, 'I am to be the blacksmith of Livingstonia. I am to teach them ordinary blacksmith work; but, also, by God's grace, to teach them the blacksmith work they need most, and that is to beat their swords into ploughshares and their spears into pruning hooks.'"

"In 1897 missionaries returning from that mission told this story: 'My friend, Robert Ross, the blacksmith, before he went out expressed the hope (the hope mentioned above), and on his way home he saw a field of wheat at Mwengo, which belonged to the mission. The Ngoni were reaping it with their spears. Not one of their spears is now used for war. They have beat the iron of some of them into hoes, which are the native ploughshares. With other spears they cut their grain and prune their trees. These are their pruning hooks.'"

Micah's prophecy, spoken hundreds of years ago has already in part been literally fulfilled.

¶ The absurdity of such maltreatment of the Bible is made self-evident by the words of the seventh verse of the same chapter, "The Lord shall reign over them in Mount Zion." These words clear away the clouds of uncertainty. The prediction that men shall beat their swords into plowshares and spears into pruning hooks does not belong to this age, but will find wonderful and complete fulfillment in the Kingdom age "when the Lord shall reign over them (His people Israel and the nations)

in Mount Zion," the mount of God in His city, Jerusalem.

¶ Thank God, the hour is fast approaching when Satan, that old dragon, shall be bound and hurled into the abyss; when peace shall universally prevail. These things can be brought about by one thing—and only one thing—the return of Christ! "Behold the Lord cometh forth out of His place and will come down" (Micah 1:3). Then will men behold God's glorious fulfilment of the prophecy of the ploughshares and pruninghooks.

The Macedonian Call

THE spreading of the gospel message at home and in the lands afar is the joy of the child of God. In an almost forgotten and neglected portion of China is one of the bond-servants of our Christ, our brother beloved, Allen Cameron. He has gone forth by faith into this nook of the world, and aided by his wife, has been telling the story for some years. God has greatly blessed them. The work has grown, and they are facing the need of six workers. With a faith that must bring God's answer, they are looking to Him, not only to send the men, but to maintain them when they arrive on the field. What our God has done, He can do!

¶ We give a portion of a stirring letter recently received from this brother. It is published without his knowledge or solicitation. He tells of a trip among the West Hunan Miao tribes:

In answer to many prayers, and by God's abundant blessing, this was far the best of the three journeys made to seek out and try to help these neglected people. More Gospels were sold, more towns and

markets were reached, more tracts distributed, and the safest and speediest trip was given among perils in the Rapids, perils by robbers, and although we were in a new country, much of which never seems to have been visited before. Adam Dorward, China Inland Mission pioneer of Hunan, made one or more trips through this country, 1881 on, along the main roads.

This trip we went by small launch the 150 miles northwest to Chang-teh Fu, a large city where are located three Missions, the China Inland, Presbyterian, and the Missionary Alliance. In the latter are our friends from Edgewater, Mr. and Mrs. E. F. Stewart, and we hear fine accounts of the Lord's work in their hands. Here we took passage on a boat going west, and, having five strong men and an almost empty boat, we got safely through the rapids and to Shen-cheo in the fine time of five days. Avoiding the military escort, three carriers were engaged to transport the 2,500 Gospels, 20,000 free tracts, bedding, etc., and we left at once, quietly but rapidly, making ten miles overland the same afternoon. We praised the Lord to find that we were not being followed. For some unknown reason the officials do not want any foreigners to visit these Miao tribes. The second day out we came to a smaller walled city, and to avoid delay, and the inevitable "escort," we made our way, with some difficulty, around the city wall, on the outside, reaching the road leading west without detection, whence we hastened on.

Into the Very Heart of the Miao Country.

Up rushing, crystal mountain streams, threading beautiful canyons, over the passes, leaving great caves, subterranean rivers, and the hot springs for others to explore, on and up, up, we went. We were seeking those more beautiful and valuable than all the earth, **human souls**. We found them. On this high plateau bordering Kwei-cheo Province towns, villages, and markets were visited, and a teeming population for perhaps the very first time heard some words about the Savior, and were able to buy (at one-fourth of cost) His saving Word. Tracts were given freely on all sides, and pasted up. Hundreds of children were made happy, and their parents became even more friendly, by a present of one of the pretty S. S. cards such as you send us; all these had a Scripture verse in Chinese pasted on the back. Despite the daily rains, and the language

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difficulty (for the Miao have their own language, which, as yet has no written form), we had a very blessed fifteen days among them, selling 1,500 Gospels in that time, and thus reaching, in a small way, the entire three counties where the Hunan Miao are located. **The six young men being prayed for, to come with the Glad Tidings to these half million or more lost souls, should be coming quickly; the door is open, the need great, and His command "Go" is urgent and imperative. Will you, can you go?**

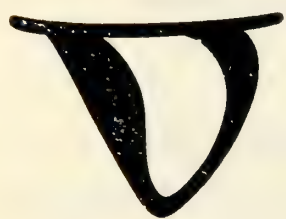
¶ It may be that these words will fall under the eye of some young man whom God is bidding to the foreign lands, who will say, "Here Lord, am I, send me." Any offerings for the work of Brother Cameron received at the office of "Grace and Truth" will be forwarded at once.

"I believe in plenary inspiration, and I humbly look to the Lord for a plenary fulfillment of every sentence that He has put on record."

—C. H. Spurgeon.

The Kingdom of God-- Its Location

By W. R. Riley
Minneapolis, Minn.



ERILY I say unto you, There are some here of them that stand by, who shall in no wise taste death, till they see the Kingdom of God come with power."

¶ This is a proof text, popular alike with those students of the Word who say that the Kingdom of God is simply "His spiritual reign in the hearts of believers," and with those who maintain that the apostolic expectation of a literal return of the Lord was not more mistaken than the kindred hope of a literal kingdom to be established in the apostles' day. By the first it is used to show that the Kingdom could not have waited until the Lord's literal return for its establishment; and by the second, to prove the Judaizing influence which effected misconceptions of the Kingdom in the apostolic writers. The context, however, clearly indicates the exegetical blunder in both positions, for we immediately read, "After six days, Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves; and He was transfigured before them; and His garments became glistening, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus: Rabbi, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elijah. For he knew not what to answer; for they became sore afraid. And there came a

cloud overwhelming them: and there came a voice out of the cloud, This is my beloved Son: hear ye Him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves (Mark 9:2-8).

¶ The divine plan seems almost universally to involve instruction by types and symbols. Great events are adumbrated by the appearance of a miniature of the same, and the millennial Kingdom is no exception to this rule of Scripture. The Kingdom in miniature was seen on the mount. "Moses and Elias, who appear with Christ in glory, prefigure respectively the risen and the changed saints translated and brought into one company at the appearing and Kingdom of our Lord; while the disciples who stand without the cloud and behold His glory are typical of those in the flesh, the Jews and the nations, who will still be left on the earth after the rapture of the saints." (See Gordon's "Ecce Venit," page 290.)

¶ That Kingdom, in miniature, Peter and others of them that stood by when Jesus uttered the first verse, beheld. It is of that Millennial Kingdom that we want to speak again. Dr. Clark, in his "Outline of Christian Theology" (page 433), says, concerning the millennium, "All the common discussions have for one of their fixed points this period (measured either literally or figuratively) of a thousand years, in which Christ is victorious on the earth. This period enters into all theories as an absolutely certain part, so important as to be the name-giving element. But when we seek to understand it better, it escapes us." All of Dr. Clark's statements, save the last sentence, may be accepted without discussion. On this, one must take issue with him or else admit that the Bible called "a Revelation," is yet "a Mystery." Believing that the purpose of that Holy Book is to reveal the truth rather than to conceal the same, we contend

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that the truth of the Kingdom can be alike formulated and comprehended.

¶ It shall be our purpose in this chapter to discuss the location of the Kingdom. Keeping to the figure employed in the former discourse, we insist that the Kingdom is in embryo in the believer's heart: it will be in beauty over all the earth, while in full blessing it will be found in heaven.

In Embryo in the Believer's Heart.

¶ **The Church contains the seeds of the Kingdom.** In exposition of the parables of the Sower and the Wheat and the Tares, we called attention to the fact that the seeds of the Kingdom were saved souls. Some students of the Word may be troubled over the circumstance that Mark says, "The sower sowed the Word," and yet he is in agreement with Matthew, speaking of the individuals, "sown upon the rocky places" and "others that were sown among the thorns" and others that were "sown upon good ground." If one remember that man in his natural state is dead, and could only become a fertilized seed for the Kingdom when the Spirit quickened him with the Word, the difficulty vanishes. The Sower "of his own will, begat us with the word of truth" (James 1:18).

¶ When one studies the character of the four kinds of seeds sown to the end of producing the Kingdom of God, he will find that they are just such as now make up the Church of God—men and women who have heard the Word, and all of whom profess to have received it. But when they are sown into the world some of them prove fruitless because Satan hath taken away the Word which hath been sown in them; others of them fruitless because of shallow natures, incapable of endurance against tribulation or persecution; and yet others un-

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fruitful because the cares of the world, the deceitfulness of riches and the lust of other things, entering in, choke the Word; while a fourth company receive the Word unto a good harvest, and become fruit-bearing seed unto the Kingdom, destined to produce "thirty-fold; sixty-fold; a hundredfold."

¶ If any one say that because pre-millennialists predict a long season between the time of seed-sowing and the final harvest at the Kingdom, their opinions comport poorly with the Word, which makes little reference to all the "ages which were to crowd each other between His ascension and His second coming," our answer is, "The language of farming or fruit growing is not commonly that of the growing process; but is that of seed-time and harvest." What man, speaking of next year's harvest, will spend any time in discussing the period in process of growth? What company of men, interested in agriculture, can congregate without talking of seed-time and harvest? And this is the language of Christ. So far as the Kingdom of God is concerned, the seed-time is now; but "the harvest is the end of the world" (Matt. 13:39).

¶ **The Church prepared for the coming of the Kingdom.** It may be conceded in advance, as Dr. Boardman has said, that the sacred writers used the two terms, **Basileia**, or Kingdom, and **Ecclesia**, or church, discriminatingly. If "the Church, which is the body of Christ" (Eph. 1:32), is made up of all those "baptized by one Spirit into it, whether they be Jews or Gentiles, bond or free" (1 Cor. 12:13), and the Kingdom is the institution by which and over which Christ is to reign at His coming, then believers, or the body of Christ, do well to pray as Christ instructed them, "Thy Kingdom come!" and the meaning

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of their language is clear when they add, "Thy will be done in earth as it is done in heaven."

¶ The discrimination between Church and Kingdom voices itself not alone in the matter of time, the one the institution of the present, and the other the institution of the future, but equally in terms and phrases. The New Testament declares the Church to have been founded by Christ, and the word employed (*oikodomeo*), though occurring more than a score of times in the New Testament, is never associated with the rise or "setting" up (*avastasis*) of the Kingdom; while in the New Testament references to the Church the language of Scripture seldom describes a worldwide institution, but commonly a local body, "Then had the churches rest" (Acts 9:31), "The churches of Christ salute thee" (Rom. 16:16), "The churches of Asia" (1 Cor. 16:19), etc. But the Kingdom is invariably a unity. We know that men can get into the earthly church without regeneration, and that they go in now knowing no new birth; and we also know that no man will ever see the Kingdom of God except he be born anew (John 3:3). We know that the rich are much sought after by the churches, but it is as difficult for them to enter into the Kingdom of God as it is for a camel to go through the eye of a needle" (Mark 10:25). The Church was founded when the Spirit of God was poured out at Pentecost (Acts 2:1-11). The Kingdom of God will be "set up" in "the last days," and when He, who has gone to receive it, shall have returned (Luke 19:12). By application, one may be admitted to the literal church; and by regeneration to the spiritual; but "translation into the Kingdom of the Son of his love" is to be the experience of the redeemed (Col. 1:13). Hence it is a fact that while both the literal and the spiritual church has a membership of "flesh and blood,"

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“these cannot inherit the Kingdom of God” (1 Cor. 15:50).

¶ **The Church disappears on the arrival of the Kingdom.** By the apostolic writers the Church is always spoken of as a present thing, a something already “founded”; and the Kingdom commonly as something “yet to become” or “to be set up.” Prof. H. Lummis, whose ability as a Greek scholar would not be disputed, says, “In the gospels ‘entered into the Kingdom’ is found ten times, half of them future, as shown by the tense of the verb, and the rest indefinite; not one case occurring in which any one is mentioned as having entered into the Kingdom of God.”

¶ Does any one maintain that he can produce a passage which indicates that the Church will continue to exist and accomplish its work after the Kingdom of God has been “set up” in the earth? When one thinks of the mixed moral conditions that obtain now, and must forever remain regnant in the world so long as the Church (a small fraction of the race, much of it apostate, and according to prophecy, more of it to become so) is God’s only institution in the world, he ought to be incited to pray devoutly, “Thy Kingdom come; thy will be done in earth as it is in heaven.” When post-millennialists have paid their last tribute to the march of the Church toward the millennium, they are compelled by sober second thought to admit that the music of that march has in it a minor key; it sounds more like a funeral dirge than a victorious blast. Even R. F. Horton writes, “The sorrow of history is the comparative rareness of humanity in it. It is as if humanity were only born by degrees. Those repulsive brute empires, Babylon, Macedon, though they relate to men, are they not intrinsically inhuman? Were they not secular illustrations of ‘man’s in-

humanity to man?' Nay, even now, with the world before our eyes, can we pretend that any governments, outside the borders of Christianity are really human? Is the Turk human? Is the Chinese Mandarin human? Was Lobongula human? These are men, but they are not human. The ape and the tiger are stronger in them than the man. Our own government is partially human, because it is partially Christian. Some faint aroma (mark the words, "Some faint aroma") of mercy and justice and truth is in our throne rooms and state departments, because the Son of Man has passed through them." Who should grieve to let such an age pass; who is there—himself at once humane and Christian—compelled to believe that, improved as the present is over the older order of things, it may yet give place to what Horton himself describes as "the blessed actual reign of the Son of Man . . . where willing subjects love Him and express His will," and does not ardently long for the coming of that Kingdom! The thirteen colonies for a time attempted a government, and inasmuch as it was a step toward their utter independence of the Old World, it involved a decided progress; but Ridpath, in his "History," declares that "for three years after the treaty of peace, affairs were in a condition bordering on chaos. It was seen unless the articles of federation could be replaced with a better system, the nation would go to ruin" (ch. 45, p. 358). But as God saw to it that that better system came, and the nation was saved, so God proposes to supplant the partially successful Church with a perfectly conquering Kingdom! As He succeeded in the wilderness experience, wherein His tried, tempted and perishing people, were led by the pillar of cloud and of fire—the symbol of the Spirit, by a complete conquering of Canaan, under Joshua, the type of our conquering Jesus, so shall

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the partially successful Church—the Spirit's work—be succeeded by the conquering Kingdom under the Son—Jehovah's Joshua!

In Beauty Over the Whole Earth.

¶ The Savior is to reign over the whole earth. The apocalypse of the Old Testament is Zechariah. The plan of the ages is there as certainly as in Revelation. Take each book at what it says, and again we have a fresh illustration of Gordon's fine phrase, "Prophecy is the mold of history." It was Zechariah who foresaw the Rider of the red horse; who foretold the success of Zion; who prophesied the chariots of the coming King; who pictured fasting captives turned into feasting conquerors; who delineated the last things or events incident to the end of this age; and he who told of how the Shepherd should be smitten and the sheep scattered, also predicted "the day of Jehovah when the feet of the Lord should stand upon the Mount of Olives, which is before Jerusalem on the east," and earthquakes and battles should precede the setting up of the Kingdom, "and the Lord (Jehovah) should be King over all the earth" (14:9). I cannot quite believe that he, to whom so minute a vision was granted, that he beheld our Lord riding into Jerusalem upon a colt—the foal of an ass—seven hundred years before the event transpired, was mistaken when he saw Him ascending the throne of the entire earth in the end of the ages. What a blessed hour it will be! How devoutly to be desired! Can we easily imagine what it would mean for all the nations of the earth to be under one sovereign; for petty jealousies between people to come to an end; for boundary disputes to be settled forever; for unjust restrictions in trade to be lifted; for oppression to pass; for wars to cease; for the Biblical doc-

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trine, "we are all one blood," to be accepted, and brotherhood asserted? History tells how England was torn in the days of the barons, when castles sprang up everywhere, filled with armed men, each of them a robber bold, presided over by a petty tyrant. Green says, "They fought among themselves with deadly hatred; they spoiled the fairest land with fire and rapine; in what had been a most fertile country they destroyed almost all the provision of bread." Then he proceeds with a description of the tortuous methods, the mere reading of which makes one heartsick.

¶ What an improvement when that gave place to the government of a solitary sovereign, and yet how faint a suggestion of that greater transformation this world shall see when "in the latter days it shall come to pass that the mountain of Jehovah's house shall be established on the top of the mountain, and out of Zion shall go forth the law and the word of Jehovah from Jerusalem; and He will judge between my peoples, and will decide concerning strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; for the mouth of Jehovah of hosts hath spoken it" (Micah 4:1-4).

¶ If one object that we have no right to insist upon a literal acceptance of a part of the minor prophets without receiving all he says after the same manner, we consent, and ask, "What then?" If he answer, "Then, the same Zechariah will compel you to believe that after Christ has come and established His throne at Jerusalem, the Feast of the Tabernacles (Zech. 14:16), and other kindred material ordinances will be re-established, pre-

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senting the strange and incongruous circumstance "that the highest religious service and worship in the glorious and spiritual gospel era, should be in terms of the priesthood, sacrifices and feasts" (Goodspeed, p. 127), "a reversal of the progress of the ages from the material and sensuous into the more spiritual" (Goodspeed, p. 99). The reply is at hand! Does the maintenance of the ordinance of baptism detract from the spiritual truth symbolized thereby? "Buried therefore with Him, through baptism into death, through the glory of the Father, so we also might walk in newness of life" (Rom. 6:4). Does the maintenance of the physical ordinance of the Lord's Supper detract from the spiritual truth that His body was broken for us, and His blood poured out unto remission of sins? (Matt. 26:26-28). Might it not be, that with the symbolical ordinances of the Old Testament, re-instituted in the millennium, the Jews themselves would be put in a place of peculiar power, as evangelists, in presenting the perfect fulfillment of the Old Testament to be found in the Christ of the New? Is truth any the less spiritual when it becomes incarnate?

¶ Again, pre-millennialists are as ready to have the inspired writers spiritualize Scriptures as they are unwilling to have the uninspired attempt the same. Peter, as Goodspeed himself says, "Writing to the elect of the dispensation, 'in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ,' declares (1 Peter 2:5), 'Ye also as living stones are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.' He continues in verse 9, 'But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession.' Whether Peter is writing to Jewish or Gentile converts, the teaching is the same. Gathering up all that

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the Israelites had been, and still claimed to be, to God, Peter turns away from natural Israel to these scattered believers and declares them to be the antitype of God's ancient people: 'Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession.' Ye do not possess a material temple, as did Israel, but ye constitute a temple, as ye 'as living stones are built up a spiritual house.' Ye, as 'a holy priesthood,' 'offer up spiritual sacrifices,' of which the old offerings will be but the material type. For Peter, the Jewish 'race,' 'nation,' 'priesthood,' 'people,' 'sacrifices,' 'temple,' had their higher and antitypical realization in believers," as Goodspeed confesses.

¶ To be sure, the whole question is hereby begged in the obliteration of the Biblical distinction between Jew and Gentile, everywhere evident in the Word. And yet if the claim of Goodspeed be conceded, it in no wise disproves the fact affirmed by Zechariah that the Lord is to be King over all the earth, but only illustrates the claim of pre-millennarians that "the elect church—glorified with her Lord, and the elect nation—Israel restored and converted" will take up together the work of universal redemption, and gives point to Gordon's question, "Have we pondered the deep suggestiveness of the apostle's saying, 'He hath raised us up together and enthroned us together with Him in order that He might show forth to the ages which are coming, the exceeding riches of His grace in His goodness toward us in Christ Jesus.'" "That God in the future order of things, that is, in the Kingdom of God, in which the glory of the faithful, which is hidden here below, will be made visible to all—may manifest the overwhelming richness of His grace."

¶ The saints are to possess all continents and islands. The seed of the righteous "shall inherit the earth" (Psa.

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25:13). "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). The time of loyal subjection (every knee bowing in recognition of His authority, and every tongue confessing to His praise) will also be the period of righteous administration of government. The wise men wrote, "When the righteous are increased (are in authority) the people rejoice." The authority of the future will be jointly exercised by Jesus Christ and his most faithful servants (Lev. 19:17). You will remember that John, in his apocalyptic vision, makes the new song heard in heaven to be one of joy over the fact that Christ's death did "purchase unto God, with blood, men of every tribe and tongue, and people and nation, and made them to be unto our God a Kingdom, and priests; and they reign upon the earth" (Rev. 5:9-10). Dr. Chalmers tells us that in 1858 some people were digging in France and they found eight costly crowns, all lying close together, having been lost, or hidden away in the earth. Four of them were very costly and beautiful, while the others were smaller. The first four were for the king and queen, and the prince, and the second oldest child. The other four crowns were for the younger children of the king's household. And so, when Christ shall be crowned Lord of earth, even his little children shall share in the glory, "for when the chief Shepherd shall appear, we shall receive crowns of glory that fade not away!"

¶ **The whole earth is to be renewed in righteousness.** One cannot read the Word through without feeling that in addition to the spiritual supremacy which is to be the glory of this personal reign, there is also a physical renewal for the face of the earth. If in consequence of sin, the ground was cursed with thorns and briars (Gen. 3:17-18), it is natural that when redemption is complete, "instead of the thorn shall come up the fir tree; and in-

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stead of the briar shall come up the myrtle tree." "The desert shall rejoice and blossom like the rose." The scenes of carnage shall give place to the strange vision of the lion and the lamb lying peacefully together, for we, according to His promise, look for a "new heaven and a new earth, wherein dwelleth righteousness."

In Full Blessing in Heaven.

¶ There all rebellion will be at an end. It is alike evident, from 1 Cor. 15:25-28 and Rev. 20:7-10, that the millennial period will know some rebels against the divine will; but that "the Kingdom of heaven" is to be freed from all such is equally clear from 1 Cor. 15:28 and Rev. 21:8 and 27. "Jehovah hath established His throne in the heavens, and His Kingdom ruleth over all" (Psa. 103:19).

¶ There all blessings will be experienced. Men shall receive in heaven their "great rewards" (Matt. 5:12); men shall find in heaven their "treasures" (John 10:21), the most felicitous companionship is promised for heaven, "Many shall come from the East and from the West and shall sit down with Abraham, etc., in the Kingdom of heaven" (Matt. 8:11).

"When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in his bosom rest?"

¶ There perfect joy will find expression. One of the hallelujahs which John heard being rendered in heaven found voice in these words, "Salvation unto God, who sitteth on the throne, and unto the Lamb." It will be remembered that Handel, when he wrote the Hallelujah chorus, had a vision of all heaven before him, "and of the great God himself." And, one who reads the twenty-first

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chapter of Revelation must be impressed with the fact that from the time when Jesus delivers over the Kingdom to God, the Father (v. 3), sorrow is no more (v. 5), and joy is unconfined.

“We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed;
But what must it be to be there?”

“We speak of its pathways of gold,
Its walls decked with jewels so rare,
Its wonders and pleasures untold;
But what must it be to be there?”

“We speak of its freedom from sin,
From sorrow, temptation and care,
From trials without and within;
But what must it be to be there?”

“Some Christians are kind but not strong,
genial but not clear, indulgent but not holy.”

—Dr. Jowett.

The Epistle to the Romans

By Carleton Lewis Kirk

Los Angeles, Cal.

(Continued from Page 212.)

The Character of the Epistle, and Paul's Purpose in Writing It.

IT seems probable that at the time Paul wrote this Epistle the Church at Rome was composed of Jews and Gentiles in about equal numbers; if anything the Gentiles were in the majority.

This fact, in regard to the constituent elements of the Church, will account in a measure for the general character of the Epistle, so unlike those written a short time before to the churches at Corinth and Galatia. The gospel had to contend in Rome, not especially with Judaism, nor especially with heathenism, but with both. The letter evidently was not written to answer any doubts or to settle any controversies then rife at Rome. It has no special character or application, thus differing widely from those just referred to. There is but one instance of special application to the Church at Rome—the injunction found in chapter 13:1, in reference to obedience to temporal rulers, an injunction most fitly laid upon a church brought face to face with the imperial government, and the more so as Rome had been the scene of frequent disturbances on the part of both Jews and Christians.

¶ In the Epistles to the Corinthians and Galatians, recently written, we see the attitude of the gospel toward the Gentile and the Jewish world, respectively. They were direct and special, evoked by special emergencies, and are full of personal applications. The Epistle to the Romans is a summary of what he had written before; the

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result of his dealings with the two antagonistic forms of error; the gathering together of the fragmentary teachings in the Corinthian and Galatian letters in a general form.

¶ One thing especially we should note in the Roman letter, and that is Paul's constant reference to law and justice, and this, I might say, is one of the chief characteristics of this Epistle. When Paul wrote to the Corinthians, he gave prominence to wisdom, because the Greek sought after wisdom. But Rome was the city of imperial law, and the great seat of jurisprudence and government. It was, therefore, fitting that to Jews and Gentiles residing there, should be addressed this demonstration of the position of mankind as transgressors, condemned by divine law and justice, and unable, by deeds, to justify themselves. The world centered at Rome, and in this letter sent to Rome by the Apostle Paul was the world proved and pronounced to have been "Guilty before God."

¶ We now come to the book itself. Concerning the style in which it was written, four words describe it, for it is pre-eminently **orderly, logical, progressive and comprehensive.**

¶ As to the divisions of the book: After the Salutation and Introduction, which occupy the first fifteen verses, we find the Epistle naturally falling into three grand divisions:

- ¶ 1. Doctrinal, chapters 1-8 inclusive.
- ¶ 2. Dispensational, chapters 9-11 inclusive.
- ¶ 3. Practical, chapters 12-16 inclusive.

¶ For my own profit in the study of the book, apart from the first fifteen verses, I have found it better to make five grand divisions. This method my old friend, Dr. Blanchard, used to call "The Division of the Book by

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S's, or the Five S's," namely:

- ¶ 1. Sin, chapter 1:16 to chapter 3:20.
- ¶ 2. Salvation, chapter 3:21 to chapter 5:11.
- ¶ 3. Sanctification, chapter 5:12 to the eight chapter, inclusive.
- ¶ 4. Sovereignty, chapters 9 to 11 inclusive.
- ¶ 5. Service, chapter 12 to 16 inclusive.
- ¶ I have also found it very helpful to go through the book, chapter by chapter, noting in each chapter three things:
 - ¶ First—The general topic.
 - ¶ Second—The principal thought.
 - ¶ Third—A fitting name for each chapter.
- ¶ Let me illustrate by giving you a brief outline of the book after this order:
 - ¶ Chapter 1—Topic, "Guilt of the Gentiles."
 - ¶ Principal Thought, "The heathen world has the light of nature, and is, therefore, guilty."
 - ¶ Chapter name, "Degeneracy."
 - ¶ Chapter 2—Topic, "Guilt of the Jew."
 - ¶ Principal Thought, "The Jew and Gentile under responsibility of light and judgment," or "The greater the light, the greater the judgment."
 - ¶ Chapter Name, "Law breaking."
 - ¶ Chapter 3—Topic, "Sin and Salvation."
 - ¶ Principal Thought, "Jew and Gentile condemned alike, and saved alike."
 - ¶ Chapter Name, "No difference."
 - ¶ Chapter 4—Topic, "Old Testament illustration of salvation by faith."
 - ¶ Principal Thought, "Salvation is entirely by grace."
 - ¶ Chapter Name, "Paul's tract on faith."
 - ¶ Chapter 5—Topic, "Salvation by His death and by His life."

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- ¶ Chapter Name, "Much More."
- ¶ Chapter 6—Topic, "The secret of Holiness."
- ¶ Principal Thought, "We are united to Christ in His death and in His resurrection."
- ¶ Chapter Name, "Two-fold, Reckoning and Yielding."
- ¶ Chapter 7—Topic, "Holiness without law, illustrated for the Jew."
- ¶ Principal Thought, "We serve not in oldness of the letter, but in newness of the Spirit."
- ¶ Chapter Name, "The law chapter."
- ¶ Chapter 8—Topic, "Our full privilege in Christ Jesus."
- ¶ Principal Thought, "Christ for us, and Christ in us," a summing up of the previous chapters.
- ¶ Chapter Name, "The high table-land of the Gospel."
- ¶ Chapter 9—Topic, "The setting aside of the Jew."
- ¶ Principal Thought, "God is righteous in His sovereign dealings with His people."
- ¶ Chapter Name, "Election."
- ¶ Chapter 10—Topic, "The Gospel preached to an Israelite."
- ¶ Principal Thought, "Christ the end of the law for righteousness."
- ¶ Chapter Name, "Confession."
- ¶ Chapter 11—Topic, "Israel restored."
- ¶ Principal Thought, "The restoration of Israel will bring great blessings to the whole world."
- ¶ Chapter Name, "Restoration."
- ¶ Chapter 12—Topic, "The careful walk of a redeemed man."
- ¶ Principal Thought, "Get into right relations with God and then with everybody else."
- ¶ Chapter Name, "The model Christian."
- ¶ Chapter 13—Topic, "Subjection."
- ¶ Principal Thought, "Obedience to rulers, and giving

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all their due."

¶ Chapter Name, "The Non-resistant chapter."

¶ Chapter 14—Topic, "Some conditions of Christian fellowship."

¶ Principal Thought, "We must not judge our brethren by narrow standards, or in minor things."

¶ Chapter Name, "The charitable chapter."

¶ Chapter 15—Topic, "Jewish and Gentile aspects of Christ's work."

¶ Principal Thought, "Paul's effort to bind all Christians, both Jew and Gentile, into one fellowship."

¶ Chapter Name, "A broad outlook."

¶ Chapter 16—Topic, "Christian salutations," or "A leaf out of God's Book of Life."

¶ Principal Thought, "Love people well enough to remember them by name."

¶ Chapter Name, "A personal touch."

(To be continued.)

The last installment of this series of studies will appear in the next issue of "Grace and Truth." The subject which Brother Kirk will take up is the doctrinal teaching of the Book of Romans.—Editor.

The Crucifixion Day

By J. S. Mabie

A COMMON belief is abroad in the world and in the church, that Jesus was crucified on Friday. Hence has risen the custom in Catholic Rome, and now being rapidly endorsed and copied by Protestantism, of observing not only Easter, but also Good Friday. When asked why they do this the reply is that it is to keep in memory the fact that Jesus was crucified on Friday. Now if the Scriptures are closely observed, we shall find as a matter of fact that Jesus was not crucified on Friday, but on Wednesday. We believe in verbal inspiration of the Scriptures, and that God's Word is very **exact** in all its statements.

¶ Let us now turn to Matt. 12:40: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

¶ Any school boy knows it to be simply impossible to put three days and three nights in between Friday at 3 o'clock (when they tell us Jesus died) and Sunday morning a little before sunrise (when he is supposed to have risen).

¶ A very common answer to the difficulty is, that it was a custom of the Jews to count a part of a day as a whole day. And so, because He was in the grave a part of Friday, all of Saturday, and a part of Sunday, therefore we have the three days required. But how about the **three nights**? Matt. 12:40 is very specific. It says: "And **three nights**." By no possibility will the current theory above noted give us the least fragment of a third

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night. Moreover, it gives us no fragment of a third day; for He was already risen before the sunrise of Sunday morning (John 20)—“The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.”

¶ Again, if Jesus was crucified on Friday, Mark flatly contradicts Luke. Mark 16:1 (R. V.): “And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought spices, that they might come and anoint Him.”

¶ The Sabbath was **past** when they bought spices. But Luke 23:56, says: “And they returned, and prepared spices and ointments, and rested on the Sabbath according to the commandments,” viz.: Ex. 20:10.

¶ Hence the spices were not only **bought**, but also **prepared** before the Sabbath! The simple fact, is there were **two** Sabbaths between the crucifixion and the resurrection, and a “preparation” day—Friday—between the two Sabbaths. We must not forget that Leviticus 23 brings to our notice no less than **seven Sabbaths** in connection with Israel’s yearly round of feasts. And all these are distinct and separate from the weekly Sabbath. The word Sabbath means simply to rest, to cease from work. Every passover Sabbath, had its **preparation** day.

¶ The Lamb must be killed, the unleavened bread prepared, and the bitter herbs made ready on the 14th—the preparation. Jesus was crucified on Wednesday, the 14th day of the month. The first day of the feast, viz.: the 15th day of the month, was a Sabbath. Lev. 23:7-8:

¶ “In the first day ye shall have an holy convocation: ye shall do no servile work therein.

¶ “But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convoca-

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tion: ye shall do no service therein.”

¶ Turn to John 19:14: “And it was the preparation of the passover and about the sixth hour.”

¶ This is plain enough surely. Jesus was crucified on the preparation day for the **passover** Sabbath, not on the preparation day for the **weekly** Sabbath.

¶ Look now at John 19:31: “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for the Sabbath was an high day), besought Pilate that their legs might be broken, and that they might be taken away.”

¶ That Sabbath day was a **great day** with Israel. It was a memorial to the death angel passing over them in Egypt. Certainly it was a greater day than the weekly Sabbath was. Jesus rode into Jerusalem on the ass' colt on Saturday (the Jewish Sabbath—see John 22:1-15) to offer Himself as their King. The Pharisees rejected their King and straightway chose Him, the true paschal Lamb, for death, on **that 10th day** (See type in Ex. 12:3-6).

¶ He was then kept up four days, like the lamb of Egypt, till Wednesday the 14th—the preparation day for Thursday the 15th, which was a Sabbath according to Lev. 23:7. He was nailed to the cross at 9 o'clock on Wednesday, that being the third hour. The darkness came at 12 o'clock, and He gave up His spirit at 3 o'clock. Between 3 and 6 o'clock Nicodemus and Joseph prepared spices and linen, asked and secured of Pilate the body and put it into Joseph's new tomb at just sunset—at just the dividing line between two days—between Wednesday, which ended at sunset, and Thursday, which began at the same sunset. He was in the tomb seventy-two hours. All the dark and light of Thursday, twenty-four hours; all the dark and light of Friday, twenty-four hours; all the dark and light of Saturday, twenty-four hours. He

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arose at just sunset, Saturday night at just the dividing line between two days—between the end of Saturday, the Jewish weekly Sabbath, and the beginning of Sunday, the first day of the week. He certainly arose on the first day of the week, on the very moment of it. But the first moment of it was not at or near sunrise or Sunday morning. Turn to Matt. 28:1: “In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.”

¶ Yes, she came (as the revised version tells us), “late on the Sabbath.” But Saturday did not (as we now divide the day) run till midnight. Their weekly Sabbath (our Saturday) ended at sunset.

¶ “As it began to dawn toward the first day of the week.” Now this word “dawn” is misleading from the fact that we apply it always to be the breaking in of the sun-light, and that only. The Greek word is **epi-phosko**, which means (as Liddell and Scott’s lexicon plainly tells us), the shining out of the sun or moon. It was the time of full moon, which at the time of the vernal equinox would be rising in the East at just the moment the sun was setting in the West.

¶ Hence it is very clear that Mary Magdalene came as the sun was setting and the full moon rising—just as the full moon-light was introducing the first day of the week—the twelve hour dark part of it.

¶ See also Luke 23:54: “And that day was a preparation and a Sabbath drew on” (See Greek, where the article is wanting).

¶ Now this, “drew on” is translated from the same Greek, **epi-phosko**. Here it was the passover Sabbath that was about to break in, at sunset Wednesday night. But some one says, look at Mark 16:2:

Grace and Truth

¶ “And very early in the morning the first day of the week they came unto the sepulchre at the rising of the sun.”

¶ This was another **coming**. The Magdalene had gone and informed others, who returned with her at the rising of the **Sun**. They found the sepulchre empty. It had been empty all **night** since the sunset. The Gentile Mary of Magdala fitly shadows forth the (Gentile) church of this gospel **night** (not day) of grace. **She** found out at the beginning of the **night** that Jesus was risen. The **Jewish** Marys, among whom was the mother of Jesus, found out **later**, at the **sun-rising**, that He was risen.

¶ The above Scripture harmonizes with all Scriptures bearing upon this subject. See Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7; 1 Cor. 15:4; Acts 40.

¶ “Grace is free in all and for all. It does not depend upon any power or merit in man, neither in whole nor in part; neither upon good work, nor good tempers, nor good desires, nor good intentions. These are the fruits of free grace, not the root.”

—Spurgeon.

Prayer

By James P. Duncan

III. PSALMS (SECOND PART).*

1. The Command (105:3).
 - (a) Prayer is to be offered to God (5:2).
 - (b) Who hears (10:17; 65:2).
 - (c) And answers (99:6).
2. Temporal conditions of prayer.
 - (a) Seasons (5:3; 55:17; 86:3; 88:1, 13; 143:8).
 - (b) Places (61:2).
 - (c) Postures (28:2; 95:6).
3. Things included in prayer.
 - (a) Confession (38:18; 51:3, 4; 69:5; 106:6, 7; 119:176; 130:3).
 - (b) Petition. Based upon
 - (1) Divine promises (119:49, 169, 170).
 - (2) Providence (12:1).
 - (3) Divine goodness (25:6; 27:9; 56:13).
 - (4) Divine justice (17:1, 2; 54:1).
 - (5) Divine glory (115:2).
 - (6) Confidence in God and relationship to Him present, past or future (3:3; 16:1; 26:1-3; 31:1; 33:22; 71:1, 7; 86:1, 2; 119:30, 31, 41, 42, 94, 132; 141:8; 142:5, 6).
 - (c) Intercession
 - (1) For saints (10:12; 36:10; 40:16; 67:1, 2; 70:4, 5; 119:79; 125:4, 5).
 - (2) For family (2 Sam. 7:18-21) especially for children (Ps. 90:16).
 - (3) For the country (28:9; 74:2, 3; 79:8, 9; 80:1, 2; 106:4, 5).
 - (a) In public distress (10:1; 25:22; 44:23-25; 60:1, 11, 12; 74:19; 80:5, 6, 14, 15).
 - (b) For victory (9:19; 17:7; 44:4, 5; 60:9, 10; 74:22, 23; 79:10-17; 83:1, 2; 108:10-13).
 - (d) Earnest desire of being heard (5:1, 2; 20:1-4; 28:1; 54:2; 55:1; 60:5; 61:1; 84:8; 86:6; 108:6; 119:149; 140:6; 143:1).
 4. Importance of prayer (9:10; 27:8; 55:16; 57:1, 2; 106:23; 121:1; 145:18; 25:1-5; 30:8; 66:16, 17; 116:4; 142:1).

*In this paper, references—unless otherwise indicated—will be from the book of Psalms.

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5. Omission of prayer (10:4; 53:4; 79:6).
6. Prayer forbidden by human law (Dan. 6:7-9).
7. Answers to prayer.
 - (a) Divinely promised and should be trusted (32:6; 50:15; 145:19).
 - (b) Conditions of being heard
 - (1) Must wait on God (40:1).
 - (2) Must seek God whole-heartedly (Jer. 29:12, 13).
 - (3) Must ask in faith (Mt 21:22).
 - (4) Must ask according to God's will (1 John 5:14, 15).
 - (5) Must call upon Him in Truth (Ps. 145:18).
 - (6) Must fear God (145:19).
 - (7) Must set their love on God (91:14, 15).
 - (8) Those who are suffering in affliction have been answered (18:6; 106:44).
 - (9) Must be humble (9:12).
 - (10) Must be righteous (34:15).
 - (c) The saints have promises concerning answers (1 John 5:15). This produces
 - (1) Love for God (116:1).
 - (2) Blessings to God (66:20).
 - (3) Praise to God (116:17).
 - (d) Answers are the motivation of continual prayer (116:2).
 - (e) Expressions of hope of being heard (4:3; 10:17, 18; 17:6; 18:3; 20:6; 38:15, 16; 56:9; 65:2; 69:13; 73:27, 28; 102:17, 18).
 - (f) Prayers answered *(3:4; 6:8-10; 21:2; 22:4, 5, 24, 25; 30:2; 31:22-24; 34:4-7, 15-17; 40:1; 66:19; 77:1; 81:7; 99:6; 106:44; 107:13; 118:5; 120:1; 123:2; 138:3; 142:2).
 - (g) Prayers not heard (22:1, 2; 69:3; 74:1; 80:4; 85:4, 6; 89:46; 18:41).
 - (1) The reasons (66:18; 18:40, 41; Jer. 14:10, 12; Luke 18:11, 12, 14; John 9:31).
8. Kinds of prayer
 - (a) Meditation (20:9; 69:6; 80:17; 84:9; 132:10).
 - (b) Benediction (Num. 6:22-27).
 - (c) Praise (119:164; 1 Chr. 29:10-13).
 - (d) For special blessings.
 - (1) Generally and temporally (90:13-15, 17; 118:25).
 - (2) In affliction (N:1; 13:3, 4; 22:11; 25:16, 17; 31:9; 38:1, 2; 39:10, 11, 13; 57:1; 69:17, 18, 29, 30; 77:2; 86:1; 88:2, 3, 14-17; 119:25, 28, 29, 107, 153; 143:11, 12).

*See the other papers in this series, where from time to time answered and unanswered prayers are noted.

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- (3) In sorrow and danger (22:19; 30:10; 31:16; 38:21, 22; 40:17; 44:23; 69:1, 2, 14, 15; 71:12; 80:7, 19; 86:4; 102:1, 2; 119:123, 135, 173; 130:1, 2; 143:6, 7; 144:7, 8).
- (4) In old age and death (32:5; 39:4; 71:9).
Social prayer (Zech. 8:20-22).
- (5) For divine mercy (4:1; 25:7, 11, 18; 26:11; 27:7; 39:7-9; 51:1, 2, 9, 14; 85:7; 86:16, 17; 119:76, 77; 139:23, 24).
- (6) For divine light (5:8; 25:4, 5; 27:11; 119:26, 27, 33, 34, 64, 66, 68, 73, 74, 108, 124, 125; 143:9, 10).
- (7) For divine grace (17:4, 5; 19:11-13; 25:19-21; 40:11; 51:9-13; 68:28; 71:3; 80:18; 86:11; 119:5, 6, 8, 35-40, 43-48, 80, 87, 88, 116, 117, 133, 134, 156, 159, 160, 175; 120:2, 3; 141:3).
- (8) For deliverance from enemies (3:7; 7:1, 2; 13:4; 17:8, 9, 13; 26: 9, 10; 28:3; 31:15; 35:1-3, 24, 25; 36:11, 12; 38:16; 40:13; 43:1, 2; 59:1, 2; 64: 1, 2; 69:18; 70:1-3; 71:2, 4, 5; 109:26, 29; 119:121, 122, 154; 140:4, 8; 142: 6, 7; 143:9).
- (9) Complaint to God against enemies (3:1, 2; 38:19; 54:3; 56:1-3, 6, 7; 59: 3-5; 69:4; 86:14; 88:17; 143:1-5).
- (10) For their overthrow (5:10; 6:10; 10:13, 14; 31:17, 18; 35:4, 8, 9, 20; 40:14, 15; 54:5; 55:9; 59:12, 13; 68:1, 2; 71:13; 83:13-18; 104:35; 109:28, 29; 119:78; 129:5-8; 140:11; 143:12).
- (11) For punishment to them (10:2; 28:4; 41:10-12; 55:15; 59:5, 14, 15; 69:27, 28; 94:2-4; 109:7-20; 119:84; 140:9, 10; 37:22).
- (12) Prayer for enemies (9:20; 59:1).

Truth in Type

Conducted by
Aaron Schlessman

JOSEPH SETTING FORTH CHRIST IN THE WORK OF HIS FIRST COMING.

JOSEPH.

1. Joseph was the beloved son. Gen. 37:3.
2. Joseph was sent to seek the missing ones. Gen. 37:15, 16.
3. Joseph responded willingly when his father called him to go forth to do his will. Gen. 37:13, 14.
4. Joseph was hated because he testified against his brethren. Gen. 37:2.
5. Joseph was hated without cause. Gen. 37:19, 20.
6. Joseph was conspired against to be slain. Gen. 37:18.
7. Joseph was sold by the advice of one of his brethren, Judah, for twenty pieces of silver. Gen. 37:26-28.
8. Joseph endured temptation and was untainted. Gen. 39:7-14.
9. Joseph was falsely condemned. Gen. 40:15.
10. Joseph was numbered with the transgressors. Gen. 40:2, 3.

CHRIST.

1. Christ was the beloved son. Matt. 3:17.
2. Christ was sent to seek the lost ones. Luke 19:10.
3. Christ responded willingly when His Heavenly Father called Him to go forth to do His will. Heb. 10:7.
Jno. 6:38.
4. Christ was hated because He testified against the world. Jno. 7:7.
5. Christ was hated without cause. Jno. 15:24, 25.
6. Christ was conspired against to be slain. Jno. 5:18.
7. Christ was sold by the advice of one of His brethren, Judas, for thirty pieces of silver. Matt. 26:14, 15.
8. Christ endured temptation and was untainted. Heb. 4:15.
Luke 4:1-15.
9. Christ was falsely condemned. Matt. 26:59.
Luke 23:14, 15.
10. Christ was numbered with the transgressors. Isa. 53:12.
Matt. 27:38.

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| <p>11. Joseph was cast into the pit without water.
Gen. 37:24.</p> | <p>11. Christ was placed into the tomb.
Matt. 27:59, 60.</p> |
| <p>12. Joseph was taken up out of the place of death alive.
Gen. 37:28.</p> | <p>12. Christ was taken up out of the place of death alive.
Luke 24:3.
Matt. 28:6.</p> |
| <p>13. Joseph was taken into a far country.
Gen. 37:28.</p> | <p>13. Christ was taken into a far country.
Matt. 21:33.
Acts 1:11.
Acts 3:20, 21.</p> |
| <p>14. Reuben found the pit empty, but did not know that Joseph had risen from the place of death.
Gen. 37:29, 30.</p> | <p>14. The Jews found the tomb empty, but did not realize that Christ had risen from the place of death.
Matt. 28:11-15.</p> |

Joseph, a Type of Christ.

¶ “And Joseph said unto his brethren, come now to me, I pray you; and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land; and yet there are five years in which there shall neither be earing nor harvest. And God set me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and He hath made me a father to Pharaoh, and lord to all His house, and a ruler throughout all the land of Egypt” (Gen. 45:4-8).

¶ Although it does not appear from any express Scripture declaration that Joseph was designed to be a type of the Messiah, yet the circumstances wherein they resemble each other are so numerous, so clear, and so striking, that he is seen, at once, to be one of the most remarkable of the types of Christ. To present this most interesting subject in a clear light, we shall consider Joseph as a

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type setting forth Christ in the work of His first coming; setting forth Christ in His work during this Grace age; setting forth Christ in His work during the tribulation period; and setting forth Christ in the work of His second coming.

Joseph Setting Forth Christ in the Work of His First Coming.

¶ Joseph was the beloved son of Jacob. "Now Israel loved Joseph more than all his children, because he was the son of his old age" (Gen. 37:3). Jesus Christ was the beloved Son of God. "This is my beloved son in whom I am well pleased" (Matt. 3:17).

¶ Joseph was sent by his father to seek his missing brethren. "A certain man found him (Joseph), and, behold, he was wandering in the field: and the man asked him saying, what seekest thou? And he said, I seek my brethren" (Gen. 37:15, 16). Jesus Christ was sent by His heavenly Father to seek the lost ones. "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10).

¶ Joseph responded willingly when his father called him to go forth to do his will. "And Israel said unto Joseph, Do not thy brethren feed the flocks in Shechem? come, and I will send thee unto them. And he said to him, Here am I" (Gen. 37:13, 14). Christ also responded willingly and freely when His heavenly Father called Him to go forth to do His will. "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God" (Heb. 10:7); "For I came down from heaven not to do mine own will, but the will of Him that sent me" (Jno. 6:38).

¶ Joseph was hated by his brethren because he testified against them. "Joseph brought unto his father their evil

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report" (Gen. 37:2). Christ was hated because He testified against the world. "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil" (Jno. 7:7).

¶ Joseph was hated without cause. Jealousy was the thing that caused his brethren to mock and refuse to receive him. "They said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, . . . and we shall see what will become of his dreams" (Gen. 37:19, 20). Christ, likewise, was hated without cause. "They have both seen and hated both Me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause" (Jno. 15:24, 25).

¶ The hatred for Joseph grew until he was conspired against to be slain. "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him" (Gen. 37:18). The Jews became so bitter against Christ that they sought to kill Him. "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God" (Jno. 5:18).

¶ Joseph was sold, finally, by the advice of one of his brethren, Judah, for twenty pieces of silver. "And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come let us sell him to the Ishmeelites, . . . and they sold Joseph to the Ishmeelites for twenty pieces of silver" (Gen. 37:26-28). Christ was sold by the advice of one of his brethren, Judas, for thirty pieces of silver. "Judas said unto them, What will ye give me, and I will deliver Him unto you? And they

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covenanted with him for thirty pieces of silver" (Matt. 26:14, 15).

¶ Joseph endured temptation and was untainted. He was pure and undefiled. Every testing that Satan placed before him was defeated by his reliance on the power of God. "His master's wife cast her eyes upon Joseph; and said lie with me. But he refused and said unto her, . . . how then can I do this great wickedness, and sin against God?" She tried to seduce him again, but Joseph fled forth from her presence, although he lost his coat in the act, and was then falsely accused by her (Gen. 39:7-14). Christ endured temptation and was untainted. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). In Luke 4:1-15, we see Satan testing Him severely, but he is defeated by the power of the Spirit. Christ remained the spotless Son of God.

¶ Joseph was falsely condemned by his accusers. He said: "I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon" (Gen. 40:15). We see Christ falsely condemned by His accusers. "The chief priests, and elders, . . . sought false witness against Jesus, to put Him to death" (Matt. 26:59). But Pilate said "unto them, "ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this man . . . no, nor yet Herod: for I sent you to him; nothing worthy of death is done unto Him" (Lk. 23:14, 15).

¶ Joseph was numbered with the transgressors. "And Pharaoh was wroth against two of his officers. . . . And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound"

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(Gen. 40:2, 3). Christ too was numbered with the transgressors. "And He was numbered with the transgressors" (Isa. 53:12); "Then were there two thieves crucified with Him, one on the right hand, and another on the left" (Matt. 27:38).

¶ Joseph was cast into the pit without water. "They took him, and cast him into a pit: the pit was empty, there was no water in it" (Gen. 37:24). Christ was placed in the tomb. "And when Joseph (of Arimathaea) had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb" (Gen 27:59, 60).

¶ Joseph was taken up out of the place of death alive. "Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites" (Gen. 37:28). Christ was taken up out of the place of death alive. "And they entered in, and found not the body of the Lord Jesus" (Lk. 24:3). And the angel said unto the women: "He is not here: for He is risen, as He said. Come see the place where the Lord lay" (Matt. 28:6).

¶ Joseph was taken in a far country. "And they sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt" (Gen. 37:28). Christ was taken in a far country. "And he went into a far country" (Matt. 21:33); and "they also said, ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into Heaven" (Acts 1:11); "And He (God) shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restoration of all things" (Acts 3:30, 21).

¶ Reuben found the pit empty, but did not know that Joseph had risen from the place of death. "And Reuben

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returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?" (Gen. 37:29, 30). The Jews found the tomb empty, but did not realize that Christ had risen from the place of death. "Behold, some of the watch came into the city," and told the chief priests that Christ was risen from the tomb. And the chief priests, with the elders, gave large money unto the soldiers, saying, say ye, His disciples came by night, and stole Him away while we slept. . . . So they took the money, and did as they were taught: And this saying is commonly reported among the Jews until this day" (Matt. 28:11-15).

(To be continued.)



RESULTS OF NON-BIBLE STUDY.

1. Lust for money.
2. Laxity of morals.
3. Discrediting Scriptures.
4. Mad desire for worldly distinction.

Outlines for God's Workmen

Gathered by
Robert Regan

GUIDANCE.

Isaiah 58:11.

- ¶ 1. How?
 - ¶ 1. By His voice (John 10:27).
 - ¶ 2. With His eye (Psa. 32:8).
 - ¶ 3. With His counsel (Psa. 73:24).
 - ¶ 4. By His presence (John 10:4).
 - ¶ 2. Where?
 - ¶ 1. Into paths of peace (Luke 1:79).
 - ¶ 2. Into all truth (John 16:13).
 - ¶ 3. How Long?
 - ¶ 1. Continually (Isa. 58:11).
 - ¶ 2. Unto death (Psa. 48:14).
 - ¶ 1. Grateful acknowledgment of past and present guidance (Prov. 3:6).
 - ¶ 2. Committing of the way to Him (Psa. 37:5).
- C. E. Parsons.

GOD'S PURPOSE IN CHASTENING

Deut. 8:5.

- ¶ Chastening is first mentioned in the Bible as in connection with the sins of God's people (Lev. 26:28).
- ¶ God chastises:
 - ¶ 1. To humble (1 Pet. 5:56).
 - ¶ 2. To make us repent (Jer. 31:18).
 - ¶ 3. To lead us to pray (Isa. 26:16).
 - ¶ 4. To teach us His Word (Psa. 94:12).
 - ¶ 6. Because He loves us (Heb. 12:6).

—Rev. Harold F. Sayles.

THE LIFE SEPARATED UNTO GOD.

- ¶ It is necessary because God command it:
 - ¶ 1. Come ye out from among them and be ye separated (2 Cor. 6:14-18).
 - ¶ 2. Live soberly, righteously and godly in this present world (Titus 2:11-15).
 - ¶ 3. Abstain from every form of evil (1 Thes. 5:22).
- ¶ It is necessary for our own success as Christians:
 - ¶ 1. We cannot love God and the world at the same time (1 John 2:15).
 - ¶ 2. We cannot serve God and the world at the same time (Matt. 6:24; Rom. 6:16).
 - ¶ 3. We cannot be temples of God and of the world at the same time (1 Cor. 3:16, 17).
- ¶ It is necessary for the sake of others:
 - ¶ 1. That we may not cause men to perish (1 Cor. 8:9-13).
 - ¶ 2. That we may win men to God (1 Pet. 2:12).
 - ¶ 3. That we may walk honestly before men (1 Thes. 4:12).

—Charles Cullen Smith.

GOD'S LOVE TO MAN.

- ¶ 1. Is great (Eph. 2:4).
- ¶ 2. Is forgiving (Hosea 14:4).
- ¶ 3. Is unnatural (Rom. 5:8).
- ¶ 4. Is uncomprehensible (1 John 3:1).
- ¶ 5. Is matchless (1 John 4:10).
- ¶ 6. Is boundless (John 3:16).
- ¶ 7. Is enduring (Rom. 8:38, 39).
- ¶ 8. Is everlasting (Jer. 31:3).

—C. W. Dietrich.

The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

ISAIAH'S PROPHECY CONCERNING SENNACHERIB.

Exposition.

Isaiah 37:14-38. July 2, 1911.

OMNIPOTENCE is not to be lightly regarded. The foes of God do not respect His infinite power as they should, nor do His dependent children sufficiently trust His might. In this lesson God's omnipotence is strikingly displayed.

1. **A Prayer for Help** (vs. 14-20). The boastful threats of King Sennacherib by the mouth of the arrogant Rabshakeh and the letter sent by his messengers were sufficient to cause anxiety to Hezekiah. Wisely he did that which one who knows God should ever do in similar situations, he **went to the Lord in prayer**, and spread before Him the trouble-bearing letter (Phil. 4:6; Heb. 4:16; Matt. 6:13; Psa. 86:7).

The contents of that prayer are suggestive. There was the recognition of the Lord as the God of Israel, the **only** God of all the earth, the Creator of all things (vs. 16), the God with power to defend and save His own (vs. 19, 20); and upon the basis of this recognition came the petition that God should attend to the threats of Sennacherib. Such a prayer was pleasing to God because it extolled His might as the only true God, and in its pleading carefully regarded as above all the **glory of His name** (Prov. 15:8; Psa. 56:9; James 4:3; Matt. 6:13; John 17:1).

2. **Answered Prayer. The Punishment of Sennacherib** (vs. 21-29; 36-38). Does God answer prayer? We have here a definite response to Hezekiah's petition, which should encourage the children of God to pray, assured that He not only hears but answers (Psa. 99:6; Isa. 30:19; 1 John 5:14, 15).

Jerusalem could despise her haughty foe, with all of his display of military power, because **her trust was in an omnipotent Defender**. He who rests his case with Jehovah may laugh to scorn the most powerful foe.

Like the silly sword-fish that dashes out its own life in its impotent raging against the onward moving ocean steamer, Sennacherib courted ruin by hurling himself against the God of Israel. The pride which exalts man **debases God**, and thus becomes the sin worthy of the greatest condemnation (Col. 3:8; Psa. 74:18; 2 Tim. 3:2; Isa. 65:7). How groundless were the boastful utterances of Sennacherib! The Lord reminds the

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Assyrian that in his brilliant conquests of many cities, he was merely an instrument **in the hand of God** (vs. 26, 27). The power was altogether from above and not in the instrument. Therefore, when Sennacherib, the instrument, began his excuseless raging against the God who had used him, it was time that he should be set aside. God heard his raging. He was not deaf then, nor is He now so devoid of hearing that He is not aware of the blasphemies that befoul the atmosphere of this sin-polluted earth. We do well to remember that all the utterances of men come up into the ears of the Lord (Ezek. 35:13).

The overthrow of Sennacherib was both swift and complete. With 185,000 of his men dead upon the field of battle, slain by the terrible stroke of the angel of the Lord, the king returned, only to meet death at the hands of his sons in the house of Nisroch, the god he had trusted in vain. Such is sure to be the sad ending of every man who bids defiance to the Creator of the heavens and the earth (Prov. 14:12; 2 Thes. 1:9).

3. Answered Prayer.—The Helper of Jerusalem (vs. 30-35). God gave His people a sign by which they should know that the remnant of Judah would again "take root downward, and bear fruit upward." Through all the troublous times of Israel, God has preserved His own remnant, and He will continue to do so until in due time the Kingdom shall be restored (Jer. 15:11; Rom. 9:27; 11:25). His prophecy concerning the king of Assyria was literally fulfilled, as are all of His prophecies. God's word cannot fail to accomplish that for which it is sent forth (Isaiah 55:11). His defense of Jerusalem was for His own sake (vs. 35), and for the sake of His servant David. How many are His wonderful acts in behalf of men, which are for His sake (Psa. 25:11; 1 Cor. 1:31)! But for David's sake as well, God must preserve the remnant and defend the Holy City. He is true to the covenant given His servant (Psa. 89:34-36). It should rejoice the heart of every child of God to know that He is faithful to every promise in the Word. His power, wisdom, and infinite resources in heaven and earth are all pledged irrevocably to the fulfillment of His **covenant of grace** (John 5:24; 10:28; Heb. 10:14-17).

Thought Producers.

Introductory. Who had threatened the city of Jerusalem? Sennacherib (36:1). Who was king in Jerusalem? 36:2. What general did Sennacherib send against Jerusalem? Rabshakeh (36:2). What blasphemous thing did Rabshakeh declare? 36:19, 20. When the city did not surrender, where did Rabshakeh go? 37:8. What message did Sennacherib now send to Hezekiah? 37:10-13. In this terrific danger, to whom did Hezekiah turn? To God (37:14-20).

Verse 21. Who sent the word of God to the prayerful Hezekiah? What definite reason is given to Hezekiah for hearing

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from God? "Thou hast prayed." Does God instruct His children of this age to lean on Him in prayer? Heb. 4:16; Eph. 6:18; Phil. 4:6. What is the promised result? 1 John 5:15; Phil. 4:7, 19.

Verse 22. What was sent unto Hezekiah? The word of God. What has God given unto us? His word (Rom. 15:4; 16:26). What is said of His word? 2 Tim. 3:16, 17; Rom. 1:16, 17. What is the believer's duty as regards the word? 2 Tim. 2:15; 4:1, 2.

Verses 23-25. What had Sennacherib done? Blasphemed against God. What led him to do this? A heart made proud on account of former victories. What is always the source of blasphemy? The heart (Matt. 15:19). What should be the result when one has received Christ? Col. 3:8-10.

Verses 26-28. Why had Sennacherib been successful? God had permitted it. Is not the destiny of everything within God's power? Prov. 16:33; Isa. 44:7.

Verse 30. What does God assure the children of Judah? That He will provide for them. Can we trust God to provide for us? Psa. 104:27, 28; Matt. 6:26.

Verses 33, 34. What does God assure here? That He will protect the children of Judah. Can we look with confidence to God for protection? Psa. 9:14; Eph. 6:10-18; Heb. 13:5, 6.

Verse 35. Why does God save the city? For His own glory. In what way especially is God glorified today? In the salvation of souls (Phil. 1:11; 2:11). What is the purpose of our service for God? That He might be glorified (1 Peter 4:11; 1 Cor. 6:20).

Conclusion. Who, like Sennacherib, shall some day gather another terrible army to march against Jerusalem? The anti-Christ (Rev. 16:13, 14; 19:19). Who, like Sennacherib, shall some day set himself forth as God and shall utter blasphemous words defying God? The anti-Christ (Rev. 13:6). Who, like Sennacherib, will find a mere remnant in the city of Jerusalem? The anti-Christ (Zech. 14:1-3). Who, like Sennacherib, will fail to enter the city and will be crushed by the sudden manifestation of power from on high? The anti-Christ (2 Thes. 2:8). Of whom, then, is Sennacherib a wonderful Spirit-given illustration? The anti-Christ. Of what is the destruction of Sennacherib's host a picture? The wrath of Christ in His second coming.

Golden Text Illuminated.

God is our refuge and strength; a very present help in time of trouble (Psa. 46:1).

The ancient city of refuge was a very beautiful type of Christ. Everything was done to render the city easy of access. It was not to be built in a valley, concealed among trees, but set on a hill that it might be seen from afar. So "Christ is exalted to be a Prince and a Savior," and "exalted" to show

mercy! The roads leading to it were to be very wide and spacious. Once every year the magistrates sent workmen to clear them, and put them in complete repairs. So the way to Christ is plain, and it is the work of ministers to keep it clear. God says to them, "Cast up the highways, take up the stumbling stones, prepare the way of my people." "Stones are set up in the road at every crossway, for fear the fugitive should go astray. The word 'Refuge!' was written on the stone in large letters; so that one might read as he ran. Thus do faithful preachers and teachers direct sinners to the Savior, and cry 'Refuge! Flee from the wrath to come!'" The gates were never shut, day or night, so that at any hour the man slayer could enter. Christ says, "Him that cometh to me I will in no wise cast out." The people of the city were to receive the fugitive, and provide him with food and lodging and everything he needed. So does Christ feed and clothe those who flee to Him. He that believeth shall never hunger nor thirst. There is no want to them that fear Him. This city was for all strangers as well as Jews. So Christ is offered alike to all, of every kindred and people and nation and tongue. God is indeed our refuge.

THE SUFFERING SERVANT OF JEHOVAH.

Exposition.

Isaiah 52:13—53:12. July 9, 1911.

PHILIP'S text, as he preached to the eunuch in his chariot on the Gaza road was from this thrilling prophecy of Isaiah (Acts 8:30-33). From the very heart of its stirring message the evangelist preached Jesus to Candace's treasurer, proving it to be the power of God to his salvation. May God graciously use this appealing message of His suffering Servant to the salvation of some who read these pages.

1. The Suffering Servant Extolled (vs. 13-15). This portrait of God's suffering servant exhibits upon His features such marks of cruel suffering that His visage is said to be so marred that His appearance is not that of a son of man. Then, while we vainly strive to comprehend the meaning of such suffering, we behold Him swept upward into a heavenly glory that lights up that same face, making it the fairest of ten thousand, the **One altogether lovely** (Cant. 5:16). The Servant whom God purposes to exalt and extoll above all others must first be marred. After this He shall be lifted up until He startles the nations by the revelation of His glory (vs. 15, R. V. marg.). The Jews who look for a Messiah, whose glorious advent has not been preceded by an advent of humiliation, are sadly deceived. The teaching of the Word is harmonious in every part to the effect that He **must suffer** more than the sons of men and

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that He **must be glorified** above the sons of men (Phil. 2:9, 10; Heb. 1:3, 4; 2:9; 10:12, 13).

2. **The Suffering Servant Despised** (vs. 1-3). "Who hath believed our message?" This sad, searching question was repeated long after the evangelical prophet of the Old Testament first spoke it in the ears of unbelieving Israel by a New Testament prophet who was an eye witness of the cruel unbelief, meeting at every turn the wonder-working Servant of Jehovah. When He came, growing up as a tender plant and as a root out of a dry ground, without the form of beauty that men could appreciate, He was bitterly rejected. To the Jew He was a stumbling stone, and to the Greek, foolishness (1 Cor. 1:23). Isaiah's question at the beginning of this chapter must be regarded as an emphatic charge of unbelief in the hearts of Christ-rejecting men (John 12:38; Rom. 10:16). Jesus of Nazareth did in a most perfect manner fulfill every requirement of Messianic prophecy. Not, however, answering to the perverted conceptions of rebellious men, He was cast aside and despised.

3. **The Suffering Servant a Substitute for Sinners** (vs. 4-9). Substitution was not God's afterthought, nor was it a doctrine invented by the apostles after the death of their Lord. It was planned before the foundation of the world (1 Peter 1:20), set forth in the typical offerings of the law, and plainly declared in the prophecies of Spirit-taught men of old. These statements of Isaiah are so plain that all may read and understand. He was "wounded for our transgressions," and "the Lord hath laid on him the iniquity of us all." This victim of the cross suffered not for sin of His own, for we are told that He was taken away "by oppression and judgment" (vs. 8, R. V.), that "He had done no violence, neither was any deceit in His mouth" (vs. 9). He bore the sin of many (vs. 12). He, the infinite God, taking upon Him the form of a servant, became the infinite Sufferer, bearing in the stead of sinners the inconceivable tortures of sin's penalty. It is the Guiltless for the guilty, the Just for the unjust, the Sinless for the sinful, the Son of God for the sons of disobedience, **Jesus Christ**, the Holy, **for you** and **for me**, the unholy (1 Peter 2:24; Gal. 3:12; 2 Cor. 5:21).

"Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died
For man, the creature's sin."

4. **The Suffering Servant Rewarded** (vs. 10-12). God, looking down from heaven upon His Servant in the throes of agony for the transgression of men, sees that His work is finished and complete. He is satisfied. Then, because His work has been finished and well done, as far as paying the debt of sin is concerned, by the power of God, Christ is (1) raised from the dead to live evermore (Rev. 1:18), for God has prolonged His days

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(vs. 10); given a host of justified souls, whose redeemed lives shall in eternity be to the praise of Him by the knowledge of whom they were justified (vs. 11; Acts 13:38, 39; Rom. 5:15; Gal. 2:16); and (3) He is exalted to a place among the great, to the pre-eminence among all, above men and angels, to the Father's right hand, where He awaits the entire subjection of His foes in the day of His power in a glorious second advent (Acts 2:31-36; Psa. 110:1; Rev. 19:11-16).

There are some mysteries in the sufferings of Christ. But there are glorious truths that shine out in this record of Him with heaven's own light. Here indeed is the great demonstration of love (John 3:16), of grace (Rom. 3:24), and of divine saving strength coming down to the help of human weakness and insufficiency (Rom. 5:6).

Thought Producers.

Verse 14. Why were many astonished at Christ? Because His visage was so marred. Why was His visage marred? Matt. 26:67, 68; 27:27-30.

Verse 15. Who were to be redeemed by Christ's blood? The people of many nations (Rom. 15:21; Eph. 2:11-13).

Verse 1. In whom is this prophecy fulfilled? The Jew (John 12:38; Rom. 10:16).

Verse 3. What was the attitude of men toward Christ at His first coming? They despised and rejected Him (Matt. 27:30, 31). Does Christ Himself declare that the world hates Him? John 7:7; 15:24. What does He say is the attitude of the world toward His followers? John 15:19; 17:14.

Verse 4. What did Christ do while on earth? Bore the griefs and carried the sorrows of others (Matt. 8:14-17). Would He have His followers to bear the burdens of others? Rom. 12:9-21; 15:1.

Verse 5. For what was Christ crucified? For the sins of man (vs. 8; Peter 2:24; Rom. 8:3). Then what do we find through His blood? Healing from sin (1 John 1:7). Is there any other remedy? Heb. 9:22.

Verse 6. What have all men done? Gone astray (Rom. 3:10-18, 23). What is the condition of the lost? They are spiritually dead (Eph. 2:1; 1 Cor. 2:14). Can God clear the guilty dead and give them life? Num. 14:18; Ezek. 18:4. What then would be the end of each man if God did not provide a way of escape? Rev. 20:14. But what provision has God made? He sent His Son to take guilty man's place in order that man might have life (Gal. 3:13; 4:4, 5). What does he who has received Christ as his substitute have? John 10:28; Rom. 5:1; Heb. 4:16; Titus 2:13.

Verse 7. Did Christ cry out against His oppressors? Matt. 26:62, 63; 27:12-14. What did He do? Interceded for them (Luke 23:24). What should be the believer's attitude toward his oppressors? Rom. 12:14.

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Verse 9. Where did Christ make His grave? With the rich (Matt. 27:57-60). What about the character of Christ? He was without sin (2 Cor. 5:21; Heb. 4:15).

Verse 11. What does Christ do? Justifies many. Why can He justify men? Because He has borne their iniquities (2 Cor. 5:21; Heb. 1:3; 10:12). Can any man be justified except by Christ's sacrifice? John 3:36. Who can be justified by the sacrifice Christ has made? Whosoever will believe (John 3:16; Acts 16:31).

Verse 12. What does God say He will do? Exalt Christ. Why will God exalt Him? (a) "Because He hath poured out His soul unto death" (Matt. 27:35-50); (b) "He was numbered with the transgressors" (Matt. 27:38); (c) "He bare the sins of many" (1 Peter 2:24); (d) "And made intercession for the transgressors" (Luke 23:34).

Golden Text Illuminated.

"The Lord hath laid on him the iniquity of all" (Isa. 53:6).

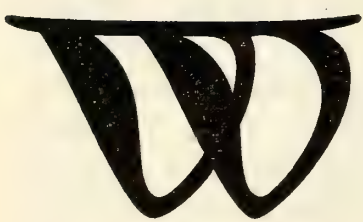
Sir Richard Whittington entertained King Henry V. at the Guildhall with unparalleled magnificence. The braziers in the hall were supplied with logs of rare, sweet-scented wood for fuel; but they burned with a far more delicious fragrance with the noble citizen bringing forth the king's bonds for the repayment of the larger sum of £60,000 (equal to £90,000 now), thrust them into the blazing fire, saying that he was too happy thus to discharge the king's obligation. When the handwriting which was against us is put away, we receive a choice mercy indeed. That blessed fire of Christ in most fragrant sufferings hath consumed all His people's sins. This is royal bounty without emphasis.

—Spurgeon.

MANASSEH'S WICKEDNESS AND PENITENCE.

Exposition.

2 Chron. 33:1-13. July 16, 1911.



EDDED to sin was Theotimus who, when warned by physicians that loss of sight would be the penalty of continued licentiousness, answered, "Then farewell, sweet light." And so was Judah when bidding farewell to the sweet light of the knowledge of Jehovah to walk in the dark and devious paths of idolatrous kings.

1. **Manasseh's Wickedness** (vs. 1-10). At twelve years of age Manasseh entered upon a reign of fifty-five years in Jerusalem, a reign darkly contrasted with his father's righteous rule. Take note of the sins in the awful list here chronicled, and may the solemn warning be not in vain.

(1) He wrought evil in the sight of the Lord (vs. 2).

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Though a popular leader of his generation, his life was one terrible round of villainy before the Lord (Psa. 11:4; Gen. 13:13; 16:13). In this he was not original, but was copying after the heathen nations, whom Jehovah had cast out. The spirit of imitation is attracted by the evil in others rather than the good.

(2) He was guilty of undoing the good work of his father, Hezekiah, by rebuilding the high places the good king had torn down (vs. 3). How much easier to tear down a good work than to establish it!

(3) He reared altars for the worship of Baal and the host of heaven (vs. 3), whom God had expressly commanded His people not to worship (Deut. 4:19; 17:2, 3). Unblushingly rebellious was Manasseh in all that he did. How his tribe has increased since his bones were interred with the dust of his fathers! Recruits for the rebel host are not difficult to find (1 Kings 14:9; Jer. 5:23; Heb. 3:12).

(4) These false altars he dared to set up in the very temple, which Jehovah had expressly set apart for the worship of His own name forever (vs. 4, 5, 7). Thus the sin of disobedience was aggravated by the most arrogant and willful presumption. A little stepping aside today will eventually terminate in the bolder stride into evil ways (Acts 26:10, 11).

(5) He caused his children to pass through the fire, granting the awful holocaust demanded by the heathen for their gods. He dealt with familiar spirits, and thus became a devotee of demons (vs. 6). Modern "Spiritualism" has opened the way for the progressives (?) of our own age who yearn for the devious path of Manasseh. Demon worshippers are found in appalling numbers, not only in pagan lands, but in our own country, where every hamlet rings with the proclamation of God's truth against these soul-destroying errors. See 1 Cor. 10:20, 21; 1 Tim. 4:1.

(6) All of these sins were committed in the light of God's gracious promises of security and blessing to His people as long as they kept His commandments (vs. 8). How many and great are His promises in this age of grace to those who know and trust Him! To ignore His promises and plunge into sin is not folly; it is **base ingratitude** (Isa. 1:2, 3; Psa. 78:25, 32).

(7) Not content with straying himself, Manasseh became the seducer of Judah and Jerusalem. No man is willing to wander in evil ways **alone**.

(8) Starting out to do like the heathen (vs. 2), Manasseh becomes, with his people, **worse than the heathen** (vs. 9). Our own land is today in many respects worse than a heathen land, because our sins are committed **in the light** (Matt. 11:20-24).

(9) Finally, when there might have been a reparation of the evil, or at least a turning away from it, the king and his followers refused to hearken to the only voice that could direct them aright. Many voices are calling men today, and all but one are bidding them indulge the flesh. The **one voice** that calls

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to God, the Bible, though professedly recognized, is in reality ignored and despised by the overwhelming majority in the world today (Psa. 107:11; John 3:19).

2. **Manasseh's Penitence** (vs. 11-13). Manasseh upon the throne was independent of God. But Manasseh in the Babylonian dungeon, with Assyrian chains clanking upon his limbs and an iron hook in his nose could not be so haughty. Deceived by the pomp and splendor of his own royal position, he would neither listen to God nor speak to Him. But when in distress and prostrate under a terrible affliction He was ready to do both. Many a prayer has come from hitherto prayerless lips in a trying hour (Jonah 2:1, 2; Isa. 26:16).

God heard. We should rather have expected Him to thrust the fallen monarch into the deeper, darker dungeon of hell than to hearken to a petition from such polluted lips. Had he done so, none could raise the voice in protest as against an injustice. But such is not Jehovah, our Rock of Refuge. He heard the cry of the wretched king, observed the broken and humble spirit in which it was breathed, and in matchless grace delivered the captive. Manasseh in his kingdom once more was a **monument of saving grace**. He then knew, as never before, that Jehovah was God.

The faithless and disobedient child of God today needs, above all else, some stirring experience, some distress it may be, that will give him a clearer vision of Christ, his Master, that he might say:

"Since mine eyes were fixed on Jesus
I've lost sight of all beside;
So enchains my spirit's vision,
Looking at the crucified."

Thought Producers.

Verses 2-7. Was Israel warned against these sins? 2 Kings 17:13. What was to be to Israel if she refrained from these sins and observed the law? Vs. 8. Had God warned them as to what would happen if they did these sins? Deut. 30:17, 18. Against what sin especially is man warned today? Unbelief (John 16:9; 3:36). What is the condition of the unbelieving man? Condemned (John 3:18). But what comes to the man the moment this sin is given up? Eternal life (John 3:16).

Verse 9. What did Manasseh do? Led those astray who were under his care. Can we trust a man to lead us, especially in spiritual matters? Jer. 10:23; Prov. 20:24; Rom. 3:10-18. In whom can we put unhesitating confidence? Psa. 27:10-14.

Verse 10. Did God leave Manasseh and his people to themselves? No; He spoke to them. But what was their attitude? They would not hearken. What is God's word to every unbeliever? Acts 16:31. But is it the nature of man to hear? Rom.

3:11. What else has God done that man might hear? Sent the Holy Spirit (John 16:7-11).

Verses 11-13. What did God do to Manasseh and his people on account of their sins? Afflicted them. What effect did this affliction have on Manasseh? He repented and prayed unto God. What was the result? God restored him to his land. Where are the children of Israel today? They are scattered among the nations (2 Kings 17:6, 19, 20). What will the children of Israel do in the last days? Repent and turn to God (Hosea 3:5; 14:1-3). What will be the result? God will restore them to their land (Hosea 14:4-7; 1st. 11:11; Ezek. 11-13).

Golden Text Illuminated.

“Cease to do evil, learn to do well” (Isa. 1:16-17).

Sin is to be overcome, not so much by maintaining direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied, there will be less need of the labor of the hoe. If a man wished to quench fire, he might fight it with his hands till he was burned to death; the only way is to apply an opposite element.

—Andrew Fuller.

JOSIAH'S DEVOTION TO GOD.

Exposition.

2 Chron. 34:1-13. July 23, 1911.

“**R**EMEMBER now thy Creator in the days of thy youth.” Thus may you not be forced to agree with the one who characterized youth as “a blunder, manhood a struggle, and old age a regret.” The life of Josiah is a case in point. He was zealous for God in three commendable things.

1. **Zealous in the Narrow Way** (vs. 1, 2). In a remarkable reign of thirty-one years over Judah, the best tribute to the name and character of Josiah is in those words in such pleasing contrast with the record of most of his predecessors on the throne, “He did that which was right in the sight of the Lord.”

The approving eye of God was upon this king because he took knowledge of the good ways of David, and like that great king, who was a man after God's own heart, he kept zealously **in the narrow way**, turning neither to the right nor the left. Such a course was what God had pleaded for from the first (Deut. 5:32; Josh. 1:7; 23:6). There is a straight and narrow way in which God would have men walk today (Matt. 7:14). In that way we should walk, not uncertainly (1 Cor. 9:26), but with fixed purpose to do His will, and, like the cherubim, to go every

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one straight (Ezek. 10:22), held to our narrow path by adherence to **whatsoever He has commanded** (John 15:14).

2. Zealous In Seeking After God (vs. 8-13). Josiah's seeking after God began "while he was yet young." That is the best time to seek Him (Eccl. 12:1; 2 Tim. 3:15). How many who have been greatly used of God began in early life! A famous Baptist preacher, Robert Hall, was saved at twelve years of age; Matthew Henry, the great commentator, at eleven years; Dr. Watts, the noted hymn writer, at nine years; and Jonathan Edwards, among the foremost of the early American preachers, at seven years of age. The time when many parents are not anxious about their children, because of tender years, is the very time when they should be reached and claimed for long lives of service for Christ. Youth is better spent for Him than for Satan.

God raised up Josiah that he might be the instrument of purging the land polluted by its high places, groves and images (1 Kings 13:2). He began at home, in Jerusalem, and then widened the circle of his activities until the land was rid of its polluting altars. All of **our** activities for God should begin at home and then reach out until the ends of the earth feel our influence for Him (Acts 1:8). There is need of purging in the world now, which can only be accomplished by disseminating the "good knowledge of the Lord." The command to purge is given to the Church (1 Cor. 5:8). A prayer for purging should be frequently upon the lips of the child of God (Psa. 51:7). It should be done for His name's sake (Psa. 79:9). The Lord Himself is the One who can purge His people. This work of King Josiah is a faint type of the greater and more thorough task set before the Lord, and which He will accomplish when He comes to remove the dross from Israel and bring them into their long promised kingdom (Isa. 1:25-28).

3. Zealous for the House of God (vs. 8-13). While wicked kings were in authority the house of God suffered from neglect and abuse. He who loves God loves and honors the place of His abode. It is not, therefore, strange that zeal for the house of the Lord should have consumed the heart of Josiah. In this he foreshadows the coming One, whose zeal for His Father's house was given special mention in prophecy long before He came to earth (Psa. 69:9; John 2:13-17).

In this message we have lessons on stewardship in the matter of giving to the Lord (vs. 9), expending that which was given (vs. 10, 11), and faithfulness in accomplishing the task for Him (vs. 12). Thus, in perfect order, the work progressed with the accompaniment of music and singing. God's service may be arduous, but it is not drudgery to be despised and avoided. Into every task for Him should be thrown our energy and brawn of body, together with the love and devotion of yielded hearts (Eph. 6:6-9).

Grace and Truth

Thought Producers.

Verse 2. What manner of walk was the walk of Josiah? It was unwavering. What should be the walk of the believer? It should be out and out for Christ (Rom. 12:1; 1 Cor. 10:31).

Verse 3. When did Josiah begin to seek after God? Early in youth. Then soon after, what did he begin to do? To work. When should one turn to God? 2 Cor. 6:2. What should the life show when Christ has been received? Works (Eph. 2:10).

Verses 4-7. What did Josiah do first in his national reformation? Thoroughly cleansed the land of marks of evil. What should be the Christian attitude toward the unprofitable works of darkness? Eph. 5:11.

Verse 8. What did Josiah order done to the house of the Lord? He ordered it to be repaired. But before he ordered it repaired, what had he done? Purged it. Before we can be prepared for the Master's use, what is necessary? We must be purged from sin and separated (John 15:2, 3; 2 Tim. 2:21).

Verses 10, 11. Into whose hand was the money given? Those that did the work. Why? That they might have that with which to carry on the work. What priceless treasure has God given us? The Scriptures (2 Tim. 3:16). Why has He given them to us? That we might be prepared to work for Him (2 Tim. 3:17).

Verse 12. How did the men do their work? Faithfully. How should we labor? Col. 3:23, 24. Is our service vain in the Lord? 1 Cor. 15:58. What shall be the final result? 1 Cor. 3:14.

Golden Text Illuminated.

"Remember now thy Creator in the days of thy youth" (Eccl. 12:1).

In an election the first votes recorded count all day long, and so encourage the party all through the anxious hours of polling.

When men give in their names to Jesus and His cause in the morning of their lives, their whole existence influences their time, and their encouragement to the good cause is lifelong. Young people, remember this. —Spurgeon.

THE FINDING OF THE BOOK OF THE LAW.

Exposition.

2 Chron. 34:14-33. July 30, 1911.

D

ELVING into the debris of the temple, Josiah's workers found the long lost book of the law. We can no longer wonder at the deplorable state into which Judah had fallen. Neglect of God's word was the prolific plant whose awful harvest of woes the land was about to reap.

We have here a lesson concerning God's word,
(1) Neglected; and (2) Heeded.

G r a r e a n d T r u t h

1. **God's Word Neglected** (vs. 14-17; 22-25). "I have found the book of the law in the house of the Lord." These words of Hilkiah, the priest, tells us of a discovery that is significant in the light of Israel's crooked course. The book of the law of the Lord, now found, has been so sadly neglected that it was lost even in the house of God. The statutes of the heathen nations had usurped the place belonging to God and His word.

With what result?

Israel forfeited the blessings which had been promised, but which were conditioned upon their **hearkening to the word of God** (Ex. 15:26; Lev. 26:3-13; Deut. 6:1-3; 7:11-15; 11:18-25; 28:1-4).

Israel fell, a victim to her own sin of despising and ignoring the voice of God in His law (Lev. 26:14-17; Deut. 28:15-68).

God's word is all-powerful and amazingly effective, whether open or closed, thumb-marked or dust-covered, loved or hated. Upon all who insult its Author by ignoring its message there must inevitably fall the most terrible curses, merited by such a resistance of His will (Prov. 1:24-32; Rom. 2:11, 12, 16; 2 1hes. 1:7-9; 2:10-12).

2. **God's Word Heeded** (vs. 18-21; 26-33). There is nothing quite so **sensational** or **stirring** as the Word of God, when it is heeded by man. This was true in the case of King Josiah when approached by Shaphan, the scribe, with the book in hand.

That we should heed the word of the Lord is God's command for us all, saying by the voice of Jesus, "Search the Scriptures" (John 5:39). It is enjoined upon us by the good example of the Bereans, who "received the word with all readiness of mind, and searched the Scriptures daily" (Acts 17:10, 11). How, then, can we hope to prosper while we dishonor by our inexcusable neglect that word we are commanded to receive, to study, to search, and to obey?

The book of the law became to Josiah, as it must also be to all who receive it, a mighty incentive to prayer (vs. 21; Ex. 34:5-9; John 15:7); a revelation of **sin exceedingly sinful** (Rom. 5:20; 7:7, 13); and a producer of real humility and godly sorrow for sin (vs. 19, 27; Acts 2:37). And thus honoring the book of the law by this honest and God-fearing reception of its teachings, Josiah found himself in possession of **peace**, "the gift of God's love" (vs. 28; Psa. 119:165; Isa. 48:18).

But here it is especially interesting to note the **power of the word** in arousing Josiah to activity in two directions. First of all, by its revelations concerning the iniquities practised by the people, the king was aroused to wage war upon the abominations against which the voice of God had spoken so plainly (vs. 33; 2 Kings 23:4-20). It was the first result of a covenant to keep the statutes and testimonies of God (vs. 31). The great and effectual **cleanser** of our ways is the book of God (Psa. 119:9).

But this was only the beginning. The great result of read-

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ing the word was found in the impetus given to the service of God in a **positive** direction. It is a splendid tribute to Josiah, more so to the grace of God, that "all his days they departed not from following the Lord, the God of their fathers." To be a true and approved servant of God, it is not only advisable, but necessary, to be a diligent and revered reader of His holy word (2 Tim. 2:15; 3:16, 17).

"What light is this whose constant ray
Reveals to trav'lers lost the way
To mansions of eternal day?
God's holy book, the Bible.

"What faithful chart on life's rough sea?
What compass true where'er we be?
What anchor for eternity?
God's holy book, the Bible.

"What sword enables us to fight
Against sin's powers and Satan's might?
Gives victory for God and right?
God's holy book, the Bible."

—Martha Newton.

Thought Producers.

Verse 14. What was found in the house of the Lord? A book of the law. Who had given the law. Lev. 26:46. Where was the law given? Ex. 19:11, 20. How was Israel effected at receiving the law? Ex. 19:16; 20:18, 19; Deut. 5:5. What was the duty of the people toward the law? Deut. 4:6; 6:2, 5, 6; 11:18. 19. What was the duty of the kings as regards the law? Deut. 17:18, 19. Could the law give righteousness and life? Gal. 3:21; Heb. 10:1. What is the law called? 2 Cor. 3:7, 9. Who bore the curse of the law for us? Gal. 3:13. For what purpose does the law serve? Gal. 3:24.

Verse 16. What message was Shaphan able to bring to the king? That his servants did as they were commanded. Of what coming king are we servants? Luke 1:32, 33; John 14:3. What would He have us do? Bear fruit (John 15:8). In view of what are we exhorted to work and wait? His coming (1 Thess. 1:9, 10; Titus 3:12-15). What will He do at His coming for those servants who labor? Reward them (2 Tim. 4:8; Rev. 22:12).

Verse 19. What did the king do on hearing the words of the law. Rent his clothes. Why did he humble himself? On account of the curses written in the book against Israel (vs. 27). Why should this frighten the king? Because their fathers had not kept the law (vs. 21). For whom do we find condem-

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nation written in the Scriptures? The unbeliever (John 3:18). How can this be escaped? Acts 16:31; Heb. 10:12, 17.

Verse 21. What did the king do? Sent to inquire of the Lord concerning this book which God had given. What message was sent back? Vs. 22-28. What book has God given to us? The Scriptures (2 Tim. 3:16). In desiring to know more about the Scriptures, to whom should we go? To God (1 Cor. 2:10-14).

Verses 29, 30. What does the king do now? Reads the law to the people. When we have received God's blessed message, what should we do? Communicate it (Col. 3:16; Heb. 13:16).

Verse 33. What do we find that kings always do in their reformation? Take away the signs of wickedness. What should one who has put on Christ do? Put off the signs of the unbeliever (Eph. 4:22; 2 Cor. 6:14-17).

Golden Text Illuminated.

"Thy word have I hid in my heart, that I might not sin against thee" (Psa. 119:11).

A few years ago, during an evangelistic campaign in the city of Baltimore, the chief of police was converted. The chief had been a notorious profligate, and many rejoiced in the event. His friends thought that his conversion would soon fail in its effectiveness.

A few weeks after his conversion, the chief was invited by one of his old friends to enter into the old paths of vice. When answering "No," his friend said, "I thought this conversion of yours would soon rub off." But the chief replied, "It can't rub off; it's on the inside." Thy word have I hid in my heart, that I might not sin against thee. —Benjamin Haddock.



"Our leniency is not the fruit of piety; it is the poisonous fungus of fatigue."

—Dr. Jowett.

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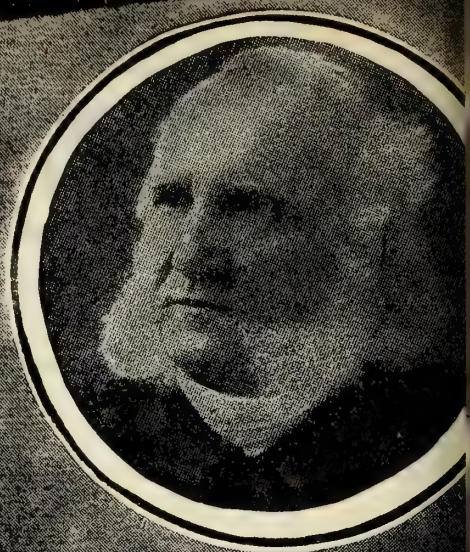
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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”
—Spurgeon.

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for

AUGUST -:- -:- 1911

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“Privilege bestowed by grace is a grave responsibility.”
—G. C. Morgan.

A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.

Grace and Truth

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 "Prayer is good, the habit of prayer is better, but the spirit of prayer is the best of all."
—C. H. Spurgeon.

Grace and Truth

EDITORIAL

One Year's Testimony

THE first year of the God-given testimony of "Grace and Truth" has gone. This is the twelfth issue to go forth.

¶ For God's grace and preservation we humbly give thanks. In the midst of trials most numerous, His hand has always led to victory; when darkness enshrouded the soul like a pall, He cheered with fresh gleams from the world of glory; when financial wreck threatened, He tenderly bestowed His bounty; when critics assailed, He stood smilingly by to impart His grace. In recognition of our weakness and His strength we bow low and render unto Him the glory, offering "the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. 13:15).

¶ "Grace and Truth" has come to your study enough now for you to know what its stand is on the Scriptures. "Grace and Truth" has purposely done all in its power to simplify the great truths set forth by the Lord in His Book. This simplicity and straightforwardness of teaching will increasingly be a feature of the magazine.

¶ As the testimony of "Grace and Truth" has been kept alive this one year by the Lord's gifts through His people, so must it be kept alive in the days to come.

¶ Does not He now lead that you shall put your shoulder to the wheel in the sending forth of the ringing message of "Grace and Truth"?

Optimism vs. Pessimism

THE so-called optimist of today is the man who claps one hand over his nose to crowd out the stench of iniquity which would corrupt his very nostrils, and with the other hand he shuts from his eyes the awful vision of the nations of the world doing homage to culture and civilization instead of Christ. Meanwhile he shouts to his enthusiastic fellow-optimists, "Gentlemen, we live in the age of world-betterment."

¶ The so-called pessimist of today is the man who is not afraid to accept what the Word of God says concerning the trend of an age in which men shall grow "worse and worse" and which shall come to a climax in terrific apostasy. He is not afraid to openly declare that we are now facing a situation of almost unparalleled Christ rejection, but he adds: "It will be made all right when Jesus the Lord comes back, for He must put every enemy under His feet."

¶ Because the sewage in a certain city was too great for the sewer pipes to carry away, and the city authorities had been woefully negligent (which is not unusual for city authorities), the pipes had burst and permitted a flood of vile smelling and disease producing sewage to flow forth into the streets.

¶ Two men stand by and look on. One is an optimist. He says, "What a delightful odor I detect on the air, and how fine the street looks tonight." The other, being what many ignorantly term a pessimist, says, "We are facing a dirty situation, but I expect it to come out all right in the end."

¶ Which are you?

Man's Saving Works

NEVER has Satan's lie concerning the value of human works had such a firm hold on the hearts of men as it has today. Men are believing that God will save them or condemn them on the ground of what they have done, when the testimony of Scripture could not be more clear that salvation is **NOT** on any such basis, but instead rests entirely on the mercy of God.

Not by **WORKS OF RIGHTEOUSNESS** which we have done, but according to His **MERCY** He saved us (Tit. 3:5).

¶ Such a salvation utterly does away with any glorying in man, and yet what wicked boasting is falling from the lips of multitudes today who say, "Oh, yes, Jesus **saved** me the night I believed, but now I must strive to **keep** my salvation." What accursed presumption to place on a par the works of the Son of God, and the works of the sons of Adam. What Christ started in me I am strong enough to finish!!

¶ Wretched fallacy!

¶ Unblushing boastfulness.

¶ There is a well-known passage in the second of Ephesians, which lays the axe to the root of such teaching. And God has said the final and conclusive word on the subject in the Roman letter:

Where is boasting then?

It is **EXCLUDED!!**

By what law (is it excluded)?

(Is it excluded by the law) of works?

Nay!!!

But (boasting is excluded) by a law of faith!

Therefore we conclude that a man is **JUSTIFIED BY FAITH WITHOUT THE DEEDS OF THE LAW** (Rom. 3:27-28).

Grace and Truth

¶ Blessed revelation! Wondrous truth! Boasting excluded! Justified by faith! The blood made effective! Christ a real Savior! My works thrown over! Thank God.

God forbid that I should glory save in the cross
of our Lord Jesus Christ!

Taft, the Christian Endeavorer

THE great convention of the Christian Endeavor at Atlantic City is a thing of the past. The "big day" of the convention was the day set for the speech of President Taft. The fact in itself is startling to stupefaction and herein lies the reason for our amazement. We ask the question in all sincerity: Why should Taft address a body of Christian Endeavorers? What conscience-deadening process did the program committee use that could bring them to the point where they were willing to give to an enemy of the cross even five minutes to address the members of a great Christian (so-called) convention?

¶ "God knows" it is bad enough to have a Christless man at the head of the government, but it is high time for some one to enter a vigorous protest when those, who claim to believe in the sin-cleansing power of the blood of the Son of God, sit at the feet of that Christless man and cheer him to the echo. Surely, such a blasphemous proceeding is not of God.

¶ May God open the eyes of His children that they might catch a vision of the true condition in this "present

Grace and Truth

evil age" (Gal. 1:4); that they might be brought to realize that "compromise" is the watchword of the professedly Christian organizations of the day; that they may recognize that the evil trend of this age is a wondrous vindication of the prophetic portions of God's Word; and having seen these things, that they may be roused to continued, unflagging, faithful, loving, joyous, fearless service—for Him alone.

¶ God give us men!

¶ During the past month the editor enjoyed an eight-day season of Bible study and fellowship at Weston, Missouri, and from there entered a fifteen-day season of preaching and Bible study work at Denver, Colo. The Lord graciously bestowed His blessing on both these testimonies in the salvation of precious souls, and in the Denver meeting called forth three young men to declare His unsearchable riches. Thank God. How true it is that the harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest to **thrust forth laborers** into the harvest.

Renewals

WITH this issue of "Grace and Truth" quite a large number of subscriptions expire. On every hand we hear complaint coming from publishers of magazines of a religious nature, that the subscribers are slow on renewal. If hearty commenda-

tion has any weight, then the readers of "Grace and Truth" will not put us through any such experience.

¶ For your hearty words of encouragement to us as we send out this testimony to the truth, we give you thanks.

¶ May we not have your co-operation in this labor of love by your sending a prompt renewal of your subscription and a goodly list of new ones.

Strange, Passing Strange

HERE is an experience which brings to us, the publishers of "Grace and Truth," a very strange combination of sensations. The experience in question is when a subscriber writes in and wants to know why "Grace and Truth" has failed to come to his address for at least three months. We then write back, meekly saying, that we have sent out the little messenger of grace each month to an address which in no wise corresponds to the one on the complaining letter. We then ask the Complaining One if he has any explanation for the discrepancy, to which we receive a reply something like this: "Why, yes, we moved three months ago. As we have missed three numbers, please send them to our new address at once."

¶ When you move, say so.

¶ Don't wait three months.

¶ Don't complain to us when you should condemn yourself.

¶ We are not conducting a mind-reading academy.

¶ A hint to the wise is sufficient.

The Kingdom of God--- Its Citizenship

By Dr. W. B. Riley
of Minneapolis, Minn.

THE citizenship of the Kingdom is not sufficiently defined in any solitary passage of the Word. The elements involved are too many, and the subjects concerned too varied, to find full expression in either a verse or chapter, or even a book. The custom of the Spirit, in inspiration, compels the comparison of Scripture with Scripture in the making clear of any great and important truth.

¶ The wisdom of this divine method is easily apparent to the good student. Being compelled to search the sacred pages for any single subject, one gains rich stores of information upon other themes while following his peculiar interest to its biblical end. The man who makes himself thoroughly familiar with the general theme of the Kingdom of God will have been compelled to go from Genesis to Revelation, and to walk again and again through the green pastures and beside the still waters of almost every one of the sixty-six sections of God's great Word. How interesting the search for "the definition of the Kingdom"; how stimulating the study of "the evolution of the Kingdom"; how delightful the survey in determining "the location of the Kingdom"; but with more keen interest still must men inquire after "the citizenship of the Kingdom," since its understanding determines one's personal relationship to the Kingdom itself.

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¶ Having in the previous chapters maintained that the coming Kingdom is real and literal, as well as ideal and spiritual, we now invite attention to real citizens, and to literal citizenship in the Kingdom of God.

Its Sovereign Citizen.

¶ Its sovereign Citizen is Jesus Christ. He is “of heaven” (1 Cor. 15:47); He was born “king of the Jews” (Matt. 2:2); to Him the supremacy of the earth—“dominion from sea to sea” (Ps. 72:8)—has been promised. The Kingdom to be “set up” at the second advent is distinctly described as “His Kingdom” (2 Tim. 4:1). Christ Himself said: “The Son of man shall send forth His angels, and they shall gather out of **His Kingdom** all things that cause stumbling, and them that do iniquity” (Matt. 13:41). In Luke 22:30 He describes it as “my Kingdom”; while the Apostle Peter encouraged his brethren to give the more diligence to make their calling and election sure that there might richly be supplied unto them “the entrance into the eternal kingdom of our Lord and Savior Jesus Christ” (2 Pet. 1:11).

¶ **He originated the Kingdom.** Other kingdoms grew up; this Kingdom is “set up” of God (Dan. 2:44). In the judgment, described in Matthew 25:34, Christ Himself declares concerning “the Kingdom” that it had been prepared for His own “from the foundation of the world.” If then “all things were made through Him; and without Him was not anything made that hath been made” (John 1:3), the Kingdom of God is no exception. Paul, in his epistle to the Hebrews, declares concerning the Son—“appointed heir of all things” (1:2)—that He is the One through whom also God “made the ages” or dispensations, and, of the Son, God said, “Thy throne is forever and ever” (v. 8); and to the Son, whom He had

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exalted beyond the angels, is His combined appointment and promise, "Sit thou on my right hand, till I make thine enemies the footstool of thy feet" (v. 13). It is little wonder that the psalmist, anticipating the Kingdom, should say, "The Kingdom is Jehovah's (or the Lord's): and He is the ruler over the nations" (22-28).

¶ **He rules in the Kingdom.** It would hardly seem necessary to further emphasize this fact in view of what has already been presented. The clear declarations of Daniel; of Isaiah 9:6-7, of Jeremiah 33:21, of Psalms 2d and 72d, of Zechariah 9:10, and 14:9, and scores of other Old and New Testament Scriptures addressed to this theme put it past dispute. There is no question that He rules in the Kingdom; the only point of dispute is whether the Kingdom be real or ideal. Some have seemed to feel that if Christ was ever to appear in person in the world, that He would be located in that circumstance, and, consequently, limited! But, let it be remembered that all wisdom is with Him! Since He needed not to be present, in person, to know when His friend was dead, nor yet present in person to speak the word that should heal the sick, His omniscience would make possible His perfect and righteous administration if He remained in Jerusalem for a thousand years! When we recall the circumstance that, in His risen body, He appeared when He pleased, hindered in His movements by no distance, retarded by no obstacle, excluded by no walls, who can successfully dispute His ability to be present in any part of the earth at any moment when righteous government might demand special administration? On an occasion of defeat, Napoleon petulantly said, "I cannot be everywhere!" But who will attempt to so limit Christ whether he speak of His bodily or His spiritual presence? In the days of the Rebellion, by

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forced marches, confederates were often surprised and scattered; but in the days of Christ on the throne, forced marches will not be a necessity, since the most secret plot would be by Him as clearly anticipated as was the deception of Judas; and as easily disconcerted as was the fainting crowd that came out to arrest Him.

¶ **He receives all homage.** It is in vain for men to argue that because Christ is to be in civil command of all the earth, that His government will be that of authority versus affection. Opposition shall be broken as with a rod of iron (Ps. 2:9). Enemies shall feel the tread of His conquering feet (1 Cor. 15:25); but He who shall reign in righteousness shall also administer in love, "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of **things** in heaven and **things** on earth and **things** under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). His reign is everywhere described as a reign of peace as well as righteousness; and of prosperity as well as of conquest; and if He brake in pieces the oppressor, "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the hills, in righteousness. He shall come down like rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish" (Ps. 72:2-7). If "His enemies" are compelled "to lick the dust," "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him. For He shall deliver the needy when He crieth; and the poor, that hath no helper. He shall have pity on the poor and needy, and the souls of the

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needy He shall save. He shall redeem their soul from oppression and violence; and precious shall their blood be in His sight: . . . and men shall pray for Him continually; they shall bless Him all the day long. There shall be abundance of grain in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued as long as the sun: and men shall be blessed in Him; all nations shall call Him happy. Blessed be Jehovah God, the God of Israel, who only doeth wondrous things" (Ps. 72:9-19).

"Kingdom of Peace, whose music clear
Swept through Judea's starlit skies,
Still the harsh sounds of human strife
Break on thy heavenly harmonies.
Yet shall thy song of triumph ring
In full accord, from land to land,
And men with angels learn to sing:
'Behold, the Kingdom is at hand!'"

Its Most Honored Citizens.

¶ Its most honored citizens are the translation saints. When "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, the dead in Christ shall rise first. Then we that are alive, that are left, shall, together with them, be caught up in the clouds to meet the Lord in the air" (1 Thes. 4:16-17). The glorious changes accomplished for these translation saints, Paul fully explains in his epistle to the Corinthians. "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God. Behold, I tell you a mystery: we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be

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changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:50-53). Aside from the circumstance that they shall be the first to behold the face of the King, there are three respects in which these saints are specially honored.

¶ **They shall be saved from the surpassing tribulation.** It will be remembered that the tribulation of all tribulations immediately precedes the coming of the King. It is the sign that the same is nigh. It seems to be fairly clear that Christ is to come into the first heavens for His saints before He comes to the earth with them to establish His throne. The first appearance is as sudden as a thief in the night. It separates the men in the field, one is taken and one is left; the women at the mill, one is taken and one is left (Matt. 24:40-41). It occurs when the inhabitants of earth are engaged in indifferent revelry akin to that which characterized the eating, drinking and marrying immediately preceding Noah's entrance into the ark (Matt. 24:38). The second appearance is as evident as the lightening that "cometh forth from the east and is seen even unto the west," and it will find a world in the throes of tribulation, "such as hath not been from the beginning of the world until now; no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened" (Matt. 24:21-22).

¶ If one turn to the twelfth chapter of Revelation he will find that the church is to be driven into the wilderness for a thousand two hundred and three score days, or three years and a half, at the beginning of which time there is to be war in heaven, Michael and his angels against the dragon. "And the great dragon was cast down, the old serpent—he that is called the devil and Satan, the deceiver of the whole world; he was cast down

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to the earth and his angels were cast down with him." And John heard a great voice in heaven saying, "Now is come the salvation, and the power, and the **Kingdom of our God, and the authority of His Christ**: for the accuser of our brethren is cast down, that accuseth them before our God day and night." "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time. And when the dragon saw that he was cast down to the earth, he persecuted the woman who brought forth the man child," and drives her into the wilderness, where for "a time and times and half a time" (or three years and a half) she is nourished from the face of the serpent. And the wrath of the serpent is described as waxing greater, and he makes war with the rest of the woman's seed that keep the commandments of God and hold the testimony of Jesus.

¶ By a careful study of the supremacy of the anti-Christ it will be seen again how the saints must suffer at his bloody hands. It is a significant fact, however, that there is no hint of such suffering for those who come out of their graves at the call of Jesus; or that those, who, being changed from mortals to immortals, are caught up "together with them"! On the contrary, in his epistle to the church of Philadelphia, Jesus says of certain favored ones, "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour that is to come upon the whole world, to try them that dwell upon the earth." He also said, of them that should be "counted worthy" to obtain to the resurrection from the dead, "they are equal unto the angels; and are sons of God, being sons of the resurrection" (Luke 20:36). Such could not suffer!

¶ They shall be His companions in the crowning cele-

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bration. Evidently there is a great event to be celebrated in the heavens when risen saints, having been changed from the corruptible to the incorruptible and living believers having been transformed from mortals to immortals, are "together caught up in the clouds to meet the Lord in the air." It is commonly accepted that that is the time when the Lord shall receive unto Himself His bride, the Lamb's wife. The parable of the wise and foolish virgins would seem to add emphasis to the opinion, since those who were ready and watching, at His sudden and unexpected appearance, "went in with Him to the marriage feast" (Matt. 25:20). It will be a blessed hour in the course of the eternal ages; and happy are those who shall be privileged a part in it.

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is
 breaking,
That Jesus will come in the fullness of glory,
 To receive from the world "His own."

It may be at midday, it may be at twilight,
It may be, perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
 When Jesus receives "His own."

While its hosts cry Hosanna, from heaven descend-
 ing,
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
 Will Jesus receive "His own."

Oh, joy! oh, delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up thro' the clouds with our Lord unto glory,
 When Jesus receives "His own."

O, Lord Jesus, how long? How long?
Ere we shout the glad song?
Christ returneth;
Hallelujah! Hallelujah, Amen.
Hallelujah! Amen.

¶ They shall be His associates in the coming adminis-

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tration. Of certain it is written, "They lived and reigned with Christ a thousand years." Before John had been vouchsafed his apocalyptic vision Jesus had already declared, "Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of His glory ye also shall sit upon twelve thrones, judging this twelve tribes of Israel." The word might easily refer not alone to the birth of the Spirit, but to that other change which makes men, who were once dead, to live again; or who were mortal to become immortal.

¶ It will be remembered that when Napoleon, at the early age of thirty-three, was proclaimed consul for life, and two years later was decreed Emperor of the French with the succession hereditary in his family, he crowned himself in the presence of the Pope in Notre Dame. A little later, he was crowned by others in Milan, taking the title of King of Italy. Establishing a court of imperial splendor at Paris he made the members of his house princes and kings. Jerome became king of Westphalia; Louis of Holland; Joseph of Naples and Sicily; his generals he made marshals of France. So the Son of Man takes the throne as His right; but at the same time is accorded it by the common consent of angels and men; and, once in the place of power, His own are in the line of appointment, for they "shall have authority over cities." The apostolic band-pre-eminent, the martyr-company occupying scarcely less important places, while such other saints and believers as were most faithful in service in the time of His absence, shall come to places of power in the day of His presence.

Its Natural Citizens.

¶ Its natural citizens are Israelites.

¶ They are the original children of God's Kingdom.

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Israel was the earth's first theocracy. The plans and purposes of that theocracy were alike voiced in connection with the call of Abraham. "I will make of thee a great nation, and I will bless thee, and make thy name great; in thee shall all the families of the earth be blessed" (Gen. 12:2-3).

¶ When the descendants of Abraham became both numerous and prosperous, pride took possession of their hearts, and at Ramah they came to Samuel demanding, "Make us a king to judge us like all the nations." And Samuel, in his disappointment, prayed unto Jehovah, "And Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee; but they have rejected me that I should not be King over them." In the selection of Saul the theocracy was eclipsed, but God's plans can never be permanently thwarted. In the choice of David, He put His own man on the throne, and by His promises to him, revealed the way to a recovered theocracy. To David He said, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, who shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever" (2 Sam. 7:12-13). Of this, the Psalmist sings, "I have made a covenant with my chosen, I have sworn unto David my servant; Thy seed will I establish forever, and build up thy throne to all generations" (89:3-4). When, therefore, Jesus was about to be born, it was said, "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of his father David: and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end" (Luke 1:32-33). "Jehovah hath chosen Jacob unto Him-

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self and Israel for His own possession" (Ps. 135:4). In Matt. 8:12 Jesus speaks of faithless Israelites as "the sons of the Kingdom." While in the same gospel, having described them by the parable of the wicked husbandman, He declares, "The Kingdom of God shall be taken away from you, and shall be given unto a nation bringing forth the fruits thereof" (21:43).

¶ That this is only a temporary loss of their relation to the Kingdom, Paul makes evident when writing to the Romans. He says, "I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel be saved: even as it was written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: and this is my covenant unto them, when I shall take away their sins" (11:25-28). In truth, this whole chapter from the pen of the Apostle Paul is written to answer the question, "Did God cast off His people?" And the answer is, "God did not cast off His people that He foreknew." The argument is that if the Gentile church was come out of that "which is by nature a wild olive tree, and wast grafted, contrary to nature, into a good olive tree: how much more shall these, which are the **natural branches**, be grafted into their own olive tree" (v. 24).

¶ **Concerning the Kingdom, the Jews are heirs of special promise.** If one deny that the promise in the Pentateuch of the favored land for this people has aught to do with the Kingdom, he can hardly maintain the same attitude concerning the poetical and prophetical books of the Old Testament. The Psalmist, anticipating the time of restitution, says, "O clap your hands, all ye peoples; shout unto God with the voice of triumph. For Jehovah

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Most High is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us, the glory of Jacob whom He loved" (47:1-4). And again, "Once have I sworn by my holiness; I will not lie unto David; His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as the faithful witness in the sky (89:35-37). Isaiah also writes of Israel, "Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of nations, and shalt suck the breast of kings; and thou shalt know that I, Jehovah, am thy Savior, and thy Redeemer, the Mighty One of Jacob" (60:15-16). Ezekiel is more explicit still, "Thus saith the Lord Jehovah, Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their

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children's children, forever: and David my servant shall be their prince forever" (37:21-25). Dr. West remarks that "he who studies Paul will find him teaching the same truth when discussing 'the Jewish problem,' as men call it. In Rom. 10:6-10, 11:25-29, he puts Israel's conversion as a people, even as Isaiah does (Isa. 59:16-21), and Peter does (Acts 3:19-21), at the second coming of Christ."

¶ Luke tells us that after the church is gathered, Israel's restoration is to occur, and in these words, "Simeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets: as it is written, After these things, **I WILL RETURN**, and I will build again the tabernacle of David, which is fallen; and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from of old" (Acts 15:16-18).

¶ I never think of promises of dispersion of Israel but I am greatly enheartened concerning the recovery of this ancient people. You are familiar with the Jewish legend that represents two venerable Rabbis as walking among the ruins of Jerusalem after its destruction, with such meditation as might naturally characterize the truest of patriots, as they studied the desolation of their capitol city. One is reported to have given way to unrestrained tears as he mourns, "Alas! alas! This is the end of all. Our beautiful city is no more. Our temple is laid waste; our brethren are driven away into captivity." The other, with a greater knowledge, replies, "True; but let us learn from the verity of God's judgments we behold about us, the certainty of His mercies. He hath said, 'I will destroy Jerusalem,' and we see He hath done it; but hath

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He not also said, 'I will rebuild Jerusalem,' and shall we not believe Him?" His promise concerning the capitol city, whether in its desolation or in its restitution, can hardly be more sure than His covenant to Israel concerning their loss of the Kingdom, but their final recovery of the same. We have seen the first in the outworkings of the divine plan; we shall behold the second; "the mouth of the Lord hath spoken it."

Its Adopted Citizens.

¶ The adopted citizens of the Kingdom of God are the regenerate Gentiles. They have been made heirs by adoption. Paul writes to the Ephesians, "Wherefore, remember, that beforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now, in Christ Jesus, ye that once were far off are made nigh in the blood of Christ. For He is our peace, who made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity, **even** the law of commandments **contained** in ordinances; that He might create in Himself of twain one new man, so making peace, and might reconcile them both in one body unto God through the cross, having slain the enmity thereby; and He came and preached peace to you that were far off, and peace to them that were nigh: for through Him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God" (Eph. 2:11-19).

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¶ In writing to the Romans Paul describes the process by which Gentiles come into this great grace, as an adoption, saying, "Ye receive not the spirit of adoption again unto fear; but ye receive the spirit of adoption, whereby ye cry Abba, Father." Abbott, in his "Biography of Napoleon," recites how, after the battle of Austerlitz, the great general immediately adopted all the children of those soldiers who had fallen. They were supported by the state. They all, as the children of the emperor, were permitted to attach the name of Napoleon to their own. Our great God hath done more gloriously—He hath adopted the children of those who died fighting against Him, and the descendants of rebels against His government, and permitted them to wear His name, calling them "children of God: and if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 8:16-17).

¶ **By His grace they have been made Israel's equals.** Paul writes to the Ephesian Christians, concerning "the mystery of Christ which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gosepl" (3:3-6). So "there can be neither Jew nor Greek; . . . if ye are Christ's, then are ye Abraham's seed; heirs according to promise" (Gal. 3:28-29), "God having provided some better thing concerning us, that apart from us they should not be made perfect" (Heb. 11:40).

¶ **By grace, Gentile opponents become God's patriots.** "God commendeth His own love toward us, in that, while we were yet sinners Christ died for us." It was of Gentiles that Paul wrote, "Your obedience is come abroad

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unto all men. I rejoice therefore over you" (Rom. 16: 19). Unquestionably the most glorious republic of ancient times was that of Rome, citizenship in which was prized so highly that even Paul boasted it for himself. Her policy was a generous one. Whom she conquered she killed not, but adopted; and, in many instances these ingrafted sons rewarded her mercy by the most meritorious service. So much so that Gibbons declares that among them were some of the noblest ornaments. Virgil was a native of Mautau; Horace was inclined to doubt whether he should call himself an Apulian or a Lucanian; the patriotic family of the Catos emerged from Tusculum; and the little town of Arpinum claimed the double honor of producing Marius and Cicero, the former of whom deserved, after Romulus and Camillus, to be styled the third founder of Rome; and the latter, after saving his country from the designs of Catiline, enabled her to contend with Athens for the place of eloquence. So both Gentiles, aliens, conquered and adopted, played a conspicuous part in the services of Him to whom the Kingdom belonged, and in the interests of the Kingdom itself.

¶ Its alien citizens. It is an interesting thing to see that almost every parable of the Kingdom presents alien citizens. If it be the Kingdom in embryo, there are the tares which belong not to it either by generation or adoption; if it be the parable of the net, there are the bad fish that must be cast away. We are told, "So shall it be in the end of the world, the angels shall come forth and sever the wicked from among the righteous." In the parable of the talents the alien citizen is dismissed to "outer darkness." In the parable of the sheep and goats, aliens "go away into eternal punishment." In the millennium of Revelations 20, aliens follow Satan in his last

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attack upon the Kingdom and the camp of the saints, and share his fate in the pit. When Christ Himself referred to them He declared that they shall be gathered out of His Kingdom by His holy angels.

¶ Campbell Morgan, commenting upon this, says, "I believe that the new era in the world's history will be ushered in first of all by this strange and marvelous and overwhelming angel visitation, angel discrimination, and angel separation. Angel discrimination means heaven's standards set up among the affairs of men. Angel separation means heaven's might enforcing heaven's standards"; and, later, he adds, "I sigh for the coming of the angels. I feel increasingly that the government of men is a disastrous failure, and will be to the end. Presently when the church is complete, and lifted out, angels will take this business in hand, and there will be no seducer clever enough to dodge an angel, and there will be no scamp master enough of traffic to escape the grip of an angel hand. . . . Buildings will crash at their touch, and unholy places will be demolished at their bidding; and yet the angels are only the King's messengers. Think of the King Himself behind it all, coming to establish His Kingdom. This is an unbelieving age, a very clever, busy one; but a very small age in its thinking. I love to get back from magazine articles and philosophies to my Bible, and I love to hear Him say, 'The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that cause stumbling,' everything that offends. That is my hope today. Oh, my hope is not in any missionary society in existence, nor in any evangelistic society in existence. I pray that they may do their duty, preach the gospel, and hasten the coming day; but my hope is in these flaming seraphs; my heart cries out for their coming." And the reason Campbell

assigns is this—when they have done their work, “The things that remain shall be the basis of the new Kingdom, and the rule of the iron rod shall be established; and then Africa will get its great chance, and China too. When the angel guards China against any man’s daring to suggest opium, then is the chance for China. That is only one passing illustration, but we catch the thought!”

SIX IFS.

- ¶ I. Three are the false pretensions of men:
 - ¶ 1. Concerning fellowship (1 John 1:6).
 - ¶ 2. Concerning sinlessness (1 John 1:8).
 - ¶ 3. Concerning past righteousness (1 John 1:10).
- ¶ II. Three are the true teachings of God:
 - ¶ 1. Concerning fellowship (1 John 1:7).
 - ¶ 2. Concerning our cleansing (1 John 1:9).
 - ¶ 3. Concerning our “future” sinning (1 John 2:1).

—R. E. Neighbour.

Why I Believe the Bible to be the Word of God

By **Leslie R. Elliott**
Louisville, Ky.

FIRST: Because of what the Bible is in itself.

¶ Consider how diverse it is in composition with respect to time, occasion, authorship and language. Yet there is no book in all the world that can approach the Bible in unity. Through all its precious pages “one increasing purpose runs”—**Christ. He** is all in all (Col. 1:17; 3:11).

¶ Turn backward and peer into the dim aisles of the past and see the world’s first human tragedy. Amid the mortal ruin is heard in clear-toned accents the heavenly prediction—a promise to man—“He shall bruise thy head” (Gen. 3:15). Then turning the gaze forward to the end of time as portrayed through the Bible, the eye of faith, overspread with a blaze of divine illumination, sees the victorious Christ and the bruised head of the serpent which shall never more be raised to blaspheme the Savior or accuse His saved (Rev. 20:10). And interspersed is song, poetry, history, prophecy, biography and doctrine; rise and fall; sin and purity; God and man—yet all is bound together in a continuity, sequence and development that no human mind nor aggregation of minds could ever produce (Isa. 55:8, 9).

¶ Second: Because of what the Bible does of itself.

¶ It shows me what I am. As the “old man” (Col. 3:5-9), it depicted my every sinful thought; described my

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every sinful act (Rom. 3:10-18). Like the continual falling of the water drops on the flinty rock, its truths fell upon my stubborn will. Being sinful but proud, I assumed a mask of righteousness and good works, yet the Bible put out a ruthless but faithful hand and tore aside the guise (Heb. 4:12). Then holding up the mirror of the law, "sin revived and I died" (Rom. 7:9). As the "new man" (Eph. 4:24) in Christ Jesus, I have a new hunger, and the Bible feeds me (Matt. 4:4). I am a babe, but by it I grow (1 Tim. 4:6). I was once made "spoil of" (Col. 2:8), but now it gives me learning for vanity, wisdom for deceit (1 Cor. 2:6, 7). The light of hope has, by its agency, taken the place of the cloud of despair (1 Thes. 4:13; 1 Cor. 15:54-57).

¶ As all of these glorious truths and precious promises are appropriated by my hungering and thirsting soul, I know (1 John 5:13) by the inward spiritual testimony (Rom. 8:16) that this Bible is the Word of God, because in every phase of my life and being it fits, depicts and testifies as nothing else has ever done.

FOURFOLD "GOOD CHEER" OF THE LORD JESUS.

1. Divine forgiveness (Matt. 9:2).
2. Divine deliverance from danger (Mark 6:46-51).
3. Divine protection as His witnesses (Acts 23:11).
4. Divine peace, quietness, assurance and victory (John 16:33).

—S. R. Briggs.

The Epistle to the Romans

By Carleton Lewis Kirk

Los Angeles, Cal.

(Continued from page 270.)

BUT after all, Paul's "Epistle to the Romans" is, pre-eminently, a Doctrinal Book, and in it as in no other Epistle, Paul by the Holy Spirit places before us clearly, logically, and in the most comprehensive manner his position concerning the great doctrines of sin and salvation, and for this reason no one will come to know much of the Book or to understand or grasp its meaning until by careful, prayerful and persistent study they not only lay hold of and appropriate these great doctrines by a living faith and a clear grasp of the mental faculties, but by the Holy Spirit these great doctrines must also lay hold of the student. For this reason I have reserved for the closing section of this paper:

"Paul's Doctrinal Position as Outlined in 'The Epistle to the Romans.'"

¶ Paul's doctrine, like his life, centers in the great antithesis of the want of salvation before Christ and the supply of salvation in Christ. Before Christ and out of Christ is, with Him, the reign of sin and death. After Christ and in Christ the reign of righteousness and life. There he sees the killing letter; here the life-giving spirit. There bondage and curse; here, freedom and blessed sonship. There, a powerless struggle between flesh and spirit and a cry for redemption; here, no condemnation,

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but wisdom, righteousness, sanctification and redemption and the inseparable communion of the love of God which is in Christ Jesus. Hence it is easy to see why he opposes so vehemently that Judaizing which would degrade Christianity to the former level of bondage and death.

¶ Much as Paul insists, however, on the absolute newness of Christianity and its infinite elevation, not only above heathenism, but also above Judaism, he does not forget its historical and religious connection with the Old Testament. He represents the way as positively prepared for the Christian religion by the Old Testament revelation. He calls the law a schoolmaster to bring men to Christ and describes the gospel as promised before by the prophets. There is, therefore, a connecting link between the Jew, Saul and the Christian, Paul; between the two stages of his religious experience and views. This link is the idea of righteousness which forms the center and fundamental principle of his system of faith and morals.

¶ While a Pharisee, he had striven with all of his might after righteousness in the way of obedience to the law of Moses. Even his persecution of Christ, whom he took for a revolutionary opponent of the Old Testament, proceeded from this honest effort. But in faith, in the very One he persecuted, he found righteousness, and with it peace and salvation. After his conversion he saw this to be absolutely impossible without faith in the Lord Jesus and the renewal of the whole man. Now he learned that all men, Jews as well as Gentiles, are by nature without righteousness, and can be made righteous only through the merits of Jesus Christ. If he had previously laid the chief stress on the law and on works, he now laid it all on free grace and on living faith which appropriates

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Christ and His atoning death. Hence he may justly be called the Apostle of Faith, or of the Righteousness of Faith.

¶ Paul accordingly distinguishes two kinds of righteousness: Man's own righteousness of the law, also called righteousness of works, which man strives after but in reality can never attain by his natural power, and which is therefore altogether imaginary. The ground of this impossibility of a self-righteousness which would stand before God and establish a claim to salvation, is not in the law—for this is good, holy and spiritual—but in the corruption of man in his carnal nature which must be regenerated and renewed by the grace of God before it can perform anything truly good.

¶ The other is: The righteousness of God or from God, i.e., the righteousness which comes from God and is acceptable to Him; or the righteousness of faith, i.e., the righteousness which springs from faith in Christ as the only and all-sufficient Savior, is vitally apprehended by faith and is imputed and given to the believer by God Himself without merit, without the deeds of the law, in free grace. The righteousness of faith being of this character, it necessarily excludes all boasting and yields the glory to God alone.

¶ The divine act, by which man comes into possession of this righteousness, is denoted by the expression: Justification, to justify, to count for righteousness. Notice, brethren, this Pauline doctrine of justification is evidently founded on the notion of a judicial process. The Holy and just God is the Judge; the law of God, the accuser; the sinner or transgressor of the law, the accused; the conscience quickened by the Holy Spirit, the witness; Christ the Advocate and Substitute for the accused; the atoning death and the merits of Christ, the

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price of redemption; faith, the instrument, the spiritual hand of the penitent sinner, by which these merits are appropriated. The justification itself is (1) negative, the judicial sentence of God, in which He pronounces the sinner for the sake of Christ free from the curse of the law, from the guilt and punishment of transgression—in other words, it is forgiveness of sins, pardon, full, free and complete. (2) This justification is positive. The imputation, and in a certain sense, the actual communication of the righteousness of God to the penitent believing sinner. The imputation and communication of righteousness on the part of God and appropriation on the part of man takes place by means of faith, which is wrought in the believer by the word and Spirit of God, and is not indeed the objective ground, the efficient cause, yet the indispensable subjective condition and instrumental cause of justification, since, renouncing all merits of its own it lays vital hold on the grace of God and the merits of Jesus Christ and receives them into itself. By faith the man is raised out of his sinful state, united with Christ, and wrought more and more into His holy being, so that the old man no longer lives and moves in him.

¶ In this comprehensive moral contrast between false self-righteousness, which worked death, and the true righteousness of God, which is life and salvation, Paul's whole Epistle centers. It may, therefore, be best presented in two sections. The first part treats of the want of righteousness, or the condition of man before and out of Christ. This is the reign of the first, natural, earthly Adam, or the reign of sin and death appearing in unguided heathenism, partly in the disciplinary institution of legal Judaism; though in the latter case connected with divine promises and significant types and anticipations of the future—the larger, positive section of the epistle

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has to do with the gospel, the absolute religion of liberty and divine sonship—setting forth the true righteousness as offered in Christ and appropriated by faith. This is the reign of the second, spiritual, heavenly Adam, or of the grace and life.

¶ This outline of doctrine is not one arbitrarily forced by the writer of this paper on the Gentile apostle, but one that lies clear on the surface in this, the most methodical and systematical of his epistles. Here, after the introduction, he first states the essence of Christianity by saying that “It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, ‘The just shall live by faith’ ” (Rom. 1:16-17).

¶ This is the theme, the leading thought, the very heart of the epistle. I should have stated this at the very first, but have reserved it in order to impress it upon you more forcibly as we view these passages in connection as forming the keystone to the bridge of doctrinal teaching as unfolded in this epistle. In unfolding the great truths contained in these two verses, the apostle first proves that all men, not only the Gentiles (1:19-32), but also the Jew (2:1-3, 20), are by nature destitute of righteousness, and therefore of salvation and life, and are sinners worthy of condemnation. Then from chapter 3:21 onward he shows that Christ has fulfilled righteousness and procured life and salvation; that these are imputed to us through firm living faith; that this faith gives the most troubled conscience peace, and reveals itself in the believer in a holy life; a life filled with love, joy, gratitude and service to God.

¶ This, it seems to me, to be Paul’s doctrinal position as outlined in this epistle, and considering the space occu-

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pied in the epistle by his exposition of this great doctrine of "justification by faith and faith only," it leads me to believe that the epistle was not written simply for the benefit of those comprising the church at Rome, but was intended to be passed on and to be read in all of the churches then existing. And we are thus led to believe that there is no part of God's Word which needs to be studied more by the preacher of today, and no part of God's truth that needs to be taught more, not only to the unsaved, but also to the church itself, than Paul's "Epistle to the Romans." May God help us as members of this conference, and as pastors and teachers of the churches of this city to spend much time in the study of this great epistle, and then, in the power of God's blessed Holy Spirit, preach it and teach it in all of its fullness, even as Paul did.

OUR SALVATION.

John 3:16.

- ¶ 1. The source of it—The love of God.
- ¶ 2. The means of it—The work of Christ.
- ¶ 3. The condition of it—Faith in Christ.
- ¶ 4. The need of it—That we might not perish.
- ¶ 5. The result of it—Everlasting life.
- ¶ 6. The extent of it—Whosoever beleiveth.

—James M. Gray, D.D.

Safe, if Saved!

By Monroe Elmon Dodd

Louisville, Ky.

AN a child of God so apostatize as to be finally lost? The Word of God, and it alone, can authoritatively, satisfactorily and finally answer this question.

¶ **Experience** cannot answer it, for experiences vary among different individuals, and even in the same individual, and therefore cannot speak with authority, for it has a varied voice.

¶ **Observation** cannot answer this question, because observation cannot have full and perfect information. First, one can never know by what he sees and hears of another whether that other is a saved person or not. And second, if he knew that much, he could never know whether or not that one was finally lost. And to prove the certainty of final apostasy one must show beyond all doubt one of two things: (1) That the one lost had been a saved person; (2) that the one saved was lost.

¶ None can answer but the divinely inspired, unalterable and eternal Word. The Bible must be our final court of appeal in all matters of faith and practice. "All Scripture is given by inspiration of God, and is profitable for doctrine, for instruction in righteousness" (2 Tim. 3:16). "To the word and to the testimony" (Isa. 8:20). "Ye do err not knowing the Scriptures" (Matt. 22:29). Let us therefore "reason out of the Scriptures" (Acts 17:2) and "search the Scriptures" (John 5:39), and in so doing be "more noble" (Acts 17:11) than others, and also shall "through comfort of the Scriptures have hope (Rom.

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15:4), and light (Ps. 119:130), and wisdom (Ps. 19:7), and faith (John 20:31), and joy" (Ps. 19:8).

¶ What, then, do the Scriptures teach regarding the safety of a saved soul?

¶ First, the Scriptures teach that the saved soul is surely safe, because it is dependent for safety upon Him who is able to keep it.

¶ 1 Peter 4:19, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." When you are saved, responsibility for your soul's safety passes out of your hands into God's, just as money deposited in a bank is as safe as the burglar-proof, fire-proof vault and the financial strength of the bank can make it; so the soul committed to God is as safe as the omnipotent power of Jehovah can make it.

¶ Col. 3:3, "For ye are dead and your life is hid with Christ in God." The bosom of the Almighty is the resting place of the life of the believer, and there it is safe until some, as yet unborn, uncreated and unknown monster arises from somewhere and drives a dagger of death into the heart of God and lifts a flag of victory over the grave of Jesus Christ.

¶ 1 Peter 1:5, "Kept by the power of God, through faith unto salvation ready to be revealed in the last time." It is God's power and not man's that does the keeping. "But," says one, "it is also 'through faith' and that faith can be broken." Faith can be broken only by the person or thing in which faith is reposed, and not by the one faithing or believing. Faith in a person does not depend upon what the one exercising the faith is or does, but alone upon what the one believed in is or does. Therefore, when faith is once reposed in Jesus Christ

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it can never be changed, for He is unchangeable, "the same yesterday and forever."

¶ 2 Tim. 1:12, "I know whom" (not in whom) "I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Surely, God who is able to save a soul is able to keep it saved, and will. If He **cannot**, He is not what the Bible represents Him to be—an omnipotent God. If He does not keep it, He becomes a perjurer, a covenant breaker and a liar. That's what the doctrine of apostasy makes God. (1) A perjurer, because He fails to keep His oath, having sworn by Himself, because He could swear by no greater, "That by two immutable things, in which it was impossible for God to lie, we might have a **strong** consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both **sure and steadfast**" (Heb. 6:18). (2) A covenant breaker because He covenanted with the Son, as Christ declares, "All that the Father giveth me shall come to me, and this is the Father's will, that of all which he hath given me I should lose nothing" (John 6:37, 39). (3) A liar, because He has said, "I give unto them **eternal** life and they shall never perish" (John 10:28). To the dogs with a doctrine that makes our God such an one as this. We believe in a God who is true, though every man be a liar (Rom. 3:4) and who is faithful to His covenant. Let others trust whom or what they will, our trust is not in the puny arm of flesh, but in Him "whose council standeth forever" (Ps. 33:11); who "changes not" (Mal. 3:6); "with whom is no variation, neither shadow that is cast by turning" (James 1:17, R. V.); "the same yesterday, today and forever" (Heb. 13:8); even God "from everlasting to everlasting" (Ps. 90:2). And it is He who says, "Fear thou not, for I am with thee: be not dismayed,

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for I am thy God; I will strengthen thee, yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

¶ Second: The Scriptures teach that there is no created thing in heaven, earth or hell that can ultimately destroy a child of God or take him away from God.

¶ **Satan** cannot do it, for "he that is begotten of God, keepeth himself, and that wicked one toucheth him not" (1 John 5:18). Satan may take his property and take loved ones, and take his health as he did Job, but "only upon himself put not forth thine hand," saith Jehovah.

¶ **Sin** cannot do it, "for Sin shall not have dominion over you" (Rom. 6:14). Sin may have influence over God's child, but not "dominion." It is not the reigning one in his life; Christ is that.

¶ **Temptation** cannot do it, for "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it" (1 Cor. 10:13).

¶ **The world** cannot do it; "For whatsoever is born of God overcometh the world" (1 John 5:4).

¶ **The saved one** himself cannot do it, for saith God, "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, **that they shall not** depart from me" (Jer. 32:40). Israel may long for the flesh pots of Egypt, but God says, "No; you shall not return," and they didn't.

¶ **Tribulation** cannot do it.

¶ **Distress** cannot do it.

¶ **Persecution** cannot do it.

¶ **Famine** cannot do it.

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¶ **Nakedness** cannot do it.

¶ **Peril** cannot do it.

¶ **The sword** cannot do it; for “in all these things we are more than conqueror through Him that loved us” (Rom. 8:35, 37). What it means to be “**more** than conqueror,” I do not know. That is language too high for one whose feet are tied to earth. One must needs soar into the third heaven and hear things unlawful to be spoken (2 Cor. 12) to get a grasp of what it means to be “**more** than conqueror through Him Who loved us.” We can only understand that it was intended to teach that somewhere, somehow, some-when, the child of God should be brought “through many dangers, toils and scenes” to his home, at last a triumphant victor; waving his palm of victory (Rev. 7:9) over death, hell and the grave.

¶ **No other creation** can do it; “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord” (Rom. 8:38, 39).

¶ **Third:** The Scriptures teach that the nature of salvation is such as to preclude or prevent its ever being changed.

¶ **The saved are elected:** “According as He hath chosen us in Him before the foundation of the world . . . having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will” (Eph. 1:4-6).

¶ **The saved are regenerated:** “Except a man be born again he cannot see the Kingdom of God. Ye must be born again” (John 3:3, 7). In nature the relation of par-

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ent and child cannot be changed. Much less can it be in grace.

¶ **The saved are children of God.** They are no more servants with a relation to the Master dependent upon their own work, but sons sustaining a relation as unchangeable as the nature of God (Gal. 4:7). "But as many as received Him, to them gave He power to become the sons of God" (John 1:12). Think you that God's child shall ever sink into hell?

¶ **The saved have eternal life.** This is declared forty-three times in the New Testament. Some of the most familiar of these passages are John 3:14-16, 36; 5:24; 10:38; "Everlasting life," "Eternal life," "**hath** everlasting life," "I **give** unto them eternal life." Note the present tense of the verbs "**hath**" and "**give**." The salvation of the soul is always, everywhere, in Scripture spoken of as a present possession. Now, if it is eternal life and a present possession, where will the possessor ever lose it? Not until eternity ends. If whatever he has comes to an end and he is lost, it was not eternal. If eternal, it will never end.

¶ **The saved are not condemned nor ever shall be.** "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). "He that believeth in Him is not condemned" (John 3:18). "And shall not come into condemnation" (John 5:25). Certainly if the believer is not now condemned nor ever shall be, then there is no probability, not to say no possibility, that he shall ever be lost.

¶ **The saved are such by grace and not by works** (Eph. 2:8,9). "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast." If salvation depended in any way upon us, we might face Jesus Christ at the

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Judgment and say: "You did your part very well, Jesus, but unless we had held out faithful we never would have gotten here; now because we were good and served you, we demand that you let us in." What blasphemy! God has determined to exclude all boasting, and to do so has taken the matter of salvation entirely out of the creatures' hands and assumed all responsibility Himself.

¶ Fourth: The Scriptures teach that God's character and work are such as to guarantee eternal salvation to those who trust them.

¶ Jer. 31:3, "Yea, I have loved thee with an everlasting love." God's character is pledged to the safety of those who trust Him.

¶ If He loses one of them, His honor is gone, for then there is no assurance that He can save any. If the devil can get one of God's children, then he can get all. And if he can get all, and does not, then those whom he does not get are saved by the disgrace of the devil and not by the grace of God.

¶ "But what is to be done with the Christian who sins?" one asks. It is true that God's character of spotless holiness will not allow Him to condone or palliate sin even in His child. Therefore, He says (Ps. 89:30-32): "If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." He will, like a loving Father, chastise the disobedient or wayward child, but will not cast him off forever. "Nevertheless, my loving kindness will I not utterly take from him nor suffer my faithfulness to fail" (v. 33).

¶ In His work of redemption Christ bore in His body "our sins," not a part of them, but all of them. "Jesus paid it all." The penalty of broken law was death and

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Jesus poured out His soul unto death, and thereby met the demand of violated law. Now, God's character being what it is, He cannot exact a second payment or satisfaction for the same sin. He said He was satisfied with Christ's death (Isa. 53). We who accept Him therefore, as our substitute, are free.

¶ Christ's work was and is intercessory, as well as sacrificial and substitutionary. "Holy Father, **keep** through Thine own name those whom Thou hast given Me" (John 17:11). Will God, the Father, hear and answer this prayer of his only begotten and well beloved Son? Concerning this, Christ Himself said, "Father, I thank Thee that Thou hast heard Me, and know that Thou hearest Me always" (John 11:41, 42). If the Father always hears Him, then this prayer was heard, and God will do what His Son has asked Him. He will "keep those whom Thou hast given Me." "Neither pray I for these alone, but for them also which shall believe on Me through their word" (Jno. 17:20). It is a blessed thought that our Savior, while weighted down with the world's sin upon Him, looked down the long vistas of time and beheld every wayward, thoughtless and stumbling child of God and prayed for them, "Holy Father, keep them." Not only did he pray for them, but does yet. "It is Christ that died, yea, rather that is risen again; Who is even at the right hand of God, Who also maketh intercession for us" (Rom. 8:34). "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 11:25). "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous" (1 John 2:1).

¶ It is a blessed privilege for any person to have friends to pray for him. It is a blessing beyond measure to have an affectionate wife or loving mother to pray for you.

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But better than all these is to have a loving Savior to plead our cause at the throne of God. And blessed be His name; His prayers shall not go unheard.

¶ O, glorious gospel of the eternal security of every child of God, and of the absolute certainty of their reaching that glorious land of the redeemed! No, God's children have no desire to take their fill of sin because they believe this; neither would you if you were regenerated. But, on the other hand, it brings them in humility before God, increases their desire to live a pure life and to render obedient service, and brightens their hope for the world to come. If there are those who can get any comfort out of the constant dread and fear of being lost, they are welcome to it. But our greatest consolation is that we are saved, once and for all, through the merits of Christ, our Redeemer, and that this work of grace was once wrought never to be done over—never to be undone.

“Fear not I am with thee; oh be not dismayed;
I, I, am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous omnipotent hand.

“The soul that on Jesus hath leaned for repose
I will not desert to His foes;
That soul though all hell should endeavor to shake,
I'll never, no never, no never, forsake.”

Prayer

By James P. Duncan

IV. PRAYERS OF THE BIBLE FROM PROVERBS TO MALACHI.*

*For Isa. 37 and 38, see Grace and Truth, May, 1911.

A. PRAYERS AND SINNERS.

1. How received.
 - (a) Unanswered. Compare Rom. 10:13.
 - (1) Individuals (Prov. 1:28).
 - (2) Nation of Jews (Mic. 3:4).
 - (3) Moab (Isa. 16:12).
 - (b) Unheard. Compare Rom. 8:26, 27.
 - (1) Individuals.
 - (a) An ordinary sinner (Prov. 28:9; Isa. 1:15).
 - (b) Accursed or afflicted one (Sam. 3:8).
 - (2) Sinning Jews (Jer. 7:16; 11:14).
2. Reasons.
 - (a) Iniquities have separated them from God (Isa. 59:1, 2).
 - (b) God withdraws himself (Sam. 3:44).
3. Mode of sinner's prayer-hypocritical (Isa. 58:2).
4. Some neglected prayer and so did not prosper (Jer. 10: 21).
5. Jews exhorted to pray on account of their sin.
 - (a) By Jeremiah (Sam. 2:19).
 - (b) By Jehovah (Jer. 3:4; Mal. 1:9).

B. PRAYER AND IDOLATRY.*

1. Prayer to an idol.
 - (a) By the fool (Isa. 44:17).
 - (b) By one without knowledge (Isa. 45:20).
2. Idols cannot answer prayer (Isa. 46:7).
3. Jews and idols.
 - (a) Jews call upon idols (Jer. 2:27; Hos. 4:2).
 - (b) Prayers are vain (Jer. 11:12).

*Idolatry defined.

1. Material idolatry.
 - (a) Making and worshipping images (Exo. 20:4, 5).
 - (b) Worshipping the true God by an image (Exo. 32: 4-6 with Ps. 106:19, 20).
 - (c) Worshipping angels (Dt. 4:19; 17:3; Col. 2:18).
 - (d) Worshipping dead men (Ps. 106:28).
2. Intellectual idolatry.
 - (a) Sensuality (Phil. 3:19).
 - (b) Covetousness (Eph. 5:5; Col. 3:5).
 - (c) Idols of the heart (Eze. 14:3, 4).

C. DISPENSATIONAL PRAYERS.

1. In the captivity.
 - (a) Jehovah a refuge (Zeph. 3:9).

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- (b) A chance that Jews would repent and pray during this period (Jer. 36:7).
- (c) Prayer form of Jews during captivity (Jer. 29:7).
- 2. In Tribulation.
 - (a) Prayers called for (Joel 1:14, 19).
 - (b) The remnant heard (Zech. 13:9).
- 3. In Millennium.
 - (a) Who prays and is heard.
 - (1) Judah and Joseph (Eze. 36:37; Zech. 10:6).
 - (2) Many nations (Zech. 8:21, 22).
 - (b) Jehovah will answer them (Isa. 58:9; 65:24).
 - (c) Jehovah's house will be a house of prayer (Isa. 56:7).
 - (d) New language for prayer (Zeph. 3:9).
 - (e) Prayer of the millennium (Isa. 12:1, 2, 4-6; 25:26).
- 4. Prayer of all dispensations (Hab. 3).

D. PRAYER PRECEPTS.

- 1. Objects of prayer.
 - (a) Present help and mercy (Isa. 63:7-19; 64; Sam. 5).
 - (b) Correction and judgment (Jer. 10:23-25; 12:1-4; 17:12-18; 18:19-23; Sam. 3:55-66; Eze. 11:13).
 - (c) Help (Jer. 14:7-9, 19-22; 15:15-18; 37:3; 42:2-6—Jews reject v. 9—; Amos 7:2, 5).
 - (d) Praise (Jer. 16:19, 20).
 - (e) Laments (Jer. 20:7-18).
 - (f) Enlightenment (Jer. 32:16-25; Dan. 2:18 (20-23); Hab. 1:2-4; Zech. 7:2, 13).
 - (g) Jerusalem (Dan. 9:3-21, 23).
 - (h) Remonstrance (Hab. 1:12-17).
- 2. What prayers delight God.
 - (a) Of the righteous (Prov. 15:8, 29).
 - (b) Of those that seek him (Sam. 3:25).
- 3. Ask of Jehovah (Zech. 10:1).
- 4. Jehovah's promise (Jer. 33:3).
- 5. Prayer brings relief (Sam. 3:41).
- 6. Daniel's prayer heard from its beginning (Dan. 10:12).

E. JONAH AND PRAYER. THE CAUSES THAT PRODUCE PRAYER, ILLUSTRATED.*

- 1. General distress.
 - (a) All called on their gods (Jonah 1:5).
 - (1) Jonah requested to call on his God (Jon. 1:6). That is, Jehovah is classed with **Gods**.
 - (2) All call on Jehovah (Jon. 1:14). Jehovah's supremacy is recognized.
 - (b) Ninevehites (Jon. 3:8).
- 2. Individual distress. Jonah in the great fish (Jon. 2:1-9).
- 3. Anger (Jon. 4:2, 3).
- 4. Mortification (Jon. 4:8).

*Two causes are omitted: (1) A soul seeking a Savior, and (2) a redeemed one recognizing his Redeemer.

Truth in Type

Conducted by
Aaron Schlessman

JOSEPH SETTING FORTH THE WORK OF CHRIST DURING THIS GRACE AGE.

JOSEPH.

1. Joseph was exalted to the throne of power in the far country.
Gen. 41:41-43.
2. While Joseph was rejected by his brethren, he was an outcast from his native land.
Gen. 41:45.
3. While Joseph was the despised and rejected one of his brethren, he became the giver of the bread of life to the starving world.
Gen. 41:55.
4. Joseph was the only one that sold corn to the famishing world.
Gen. 42:6.
5. Joseph received his brethren when they came unto him.
Gen. 45:4, 5, 9, 10.
6. To have rejected Joseph would have meant death to his brethren.
Gen. 41:57.
Gen. 42:2.
Gen. 45:11.

CHRIST.

1. Christ is exalted to the throne of power in the far country.
Heb. 1:3, 4, 5, 13.
2. While Christ is rejected by his brethren, He is an outcast from His earthly kingdom.
Jno. 1:11.
Luke 19: 14.
3. While Christ is the despised and rejected Son, He is the giver of the bread of life to the dying world.
Jno. 6:33.
Jno. 6:51.
4. Christ is the only one who has power to save lost men.
Acts 4:12.
Jno. 1:12.
5. Christ receiveth all who come unto Him in faith.
Jno. 6:37.
Jno. 3:16.
6. To reject Christ means eternal death.
Rom. 6:23.
Jno. 3:18.
Jno. 3:36.

¶ In the July issue we saw Joseph setting forth the work of Christ during His first coming. He (Joseph) had been taken into a far country (Egypt). Christ also

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went into a far country, the heavens, which must receive Him until the time of restoration of all things (Acts 3: 20, 21).

¶ Joseph was exalted to the throne of power in the far country. "And Pharaoh said unto Joseph, see, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt (Gen. 41:41-43). Christ is exalted to the throne of power in the far country. "When He (Christ) had made purification of sins, He sat down on the right hand of Majesty on high; having become by so much better than the angels, as He hath inherited a more excellent name than they. For unto which of the angels said He at any time, Thou art my Son, sit thou on my right hand, till I make thine enemies the footstool of thy feet?" (Heb. 1:3, 4, 5, 13).

¶ While Joseph was rejected by his brethren, he was an outcast from his native land. "And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah Priest of On. And Joseph went out over all the land of Egypt" (Gen. 41:45). While Christ is rejected by His brethren, He is an outcast from His earthly kingdom. "He came unto His own, and His own received Him not" (Jno. 1:11). He came preaching "the kingdom of heaven is at hand." "But His citizens hated Him, and sent a message after Him, saying, we will not have this man to reign over us" (Luke 19:14).

¶ While Joseph was the despised and rejected one of his brethren, he became the giver of the bread of life to the

starving world. "And when all the land of Egypt was famished, the people cried to Pharaoh for bread: And Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do" (Gen. 41:55). While Christ is the despised and rejected Son, He is the giver of the bread of life to the dying world. "For the bread of God is that which cometh down out of heaven, and giveth life unto the world" (Jno. 6:33); "I am the living bread which came down out of heaven: if any man eat this bread, he shall live forever" (Jno 6:51).

¶ Joseph was the only one that sold corn to the famishing world. "And Joseph was the governor over all the land, and he it was that sold to all the people of the land" (Gen. 42:6). Christ is the only One who has power to save lost men. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12); "And as many as received Him, to them gave He the right to become the children of God" (Jno. 1:12).

¶ Joseph received his brethren when they came unto him. "And Joseph said unto his brethren, Come near me I pray you. . . . Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. Haste ye, and go up to my father, and say unto him . . . , Come down unto me (Joseph), tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near me" (Gen. 45:4, 5, 9, 10). Christ receiveth all who come unto Him in faith. "Him that cometh unto me, I will in no wise cast out" (Jno. 6:37); "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (Jno. 3:16).

¶ To have rejected Joseph would have meant death to his brethren. Egypt was the granary of the world. "All

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countries came into Egypt to Joseph to buy corn; because the famine was sore in all lands" (Gen. 41:57). And Jacob said to his sons, "Get you down thither, and buy for us corn from thence; that we may live and not die" (Gen. 42:2). Joseph said, "I will nourish thee; for yet there are five years of famine" (Gen. 45:11). To reject Christ means eternal death. "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23). "He that believeth on Him is not condemned: he that believeth **not** hath been condemned already, because he hath not believed on the name of the only begotten Son of God" (Jno. 3:18). "He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (Jno. 3:36).

By Grace Are Ye Saved.

"The moment a sinner believes,
And trusts in his crucified God,
His pardon at once he receives,
Salvation in full through Christ's blood."
(To be continued.)

Outlines for God's Workmen

Gathered by
Robert Regan

THE BLOOD OF CHRIST.

It has been well said that "A scarlet line runs through the Scriptures." From the lamb of Abel, through which, without anything in addition, he "obtained witness that he was righteous," God testifying of his gifts—not of his goodness (see Gen. 4:4 with Heb. 11:4) to "the Lamb as it had been slain," of Rev. 5:6, this scarlet line of **atonement through blood** may be traced. The Types drip with blood—the importance of blood in the purpose of God is shown by the fact that it is mentioned 427 times in Scripture. **Feeling**, on the other hand, is mentioned but twice, and then in a bad sense. Let us study the believer and the blood.

1. It is the Price of His Redemption.

Acts 20:28: "Purchased with His own blood."

Eph. 1:7: "Redemption through His blood." Col. 1:14.

1 Pet. 1:18, 19: "But with the precious blood of Christ."

Rev. 5:9: "Redeemed by the blood."

Observe.—It is always said that the believer **has** redemption. It is **not may** have. Every believer is redeemed.

2. It is the Ground of His Forgiveness.

Eph. 1:7: "Through His blood."

Col. 1:14: "Through His blood."

Heb. 9:22: "Without blood, no remission."

Our forgiveness is immediate and absolute. "All trespasses" means just what it says. Some would add to God's perfect Word by inserting "past" before "trespasses."

3. It is the Ground of His Justification.

Rom. 5:8, 9: Three statements are made in Romans about the justification of the believer.

(1) **By Blood**, the ground of it.

Rom. 5:9: "By His Blood."

(2) **By Faith**, the means.

Rom. 5:1: "Justified by faith."

(3) **By Christ's Resurrection**, the proof.

Rom. 4:25: "Was raised for our justification."

Note—It is said we are **NOW** justified. Justification, like Redemption and Forgiveness, is a present gift.

4. It is the Ground of His Peace.

Col. 1:20: "Made peace through the blood."

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It is grossly unscriptural to speak of "making our peace with God." It is made: we have only to accept it. God is satisfied with Christ's work: when the sinner is satisfied with it, too, there is perfect peace between himself and God.

Rom. 5:1: "Have Peace."

5. It is the Ground of His Cleansing.

1 John 1:7; Rev. 1:5.

Note—It is "washed," past tense. The believer is washed.

6. It is the Means of His Access to God.

Eph. 2:13; Heb. 10:19.

Note—The believer is "made nigh." It is simple unbelief to speak of being "far from God"; if you confess with your mouth the Lord Jesus, and believe in your heart that God hath raised Him from the dead.

—C. I. Scofield.

"THE GOD OF GLORY" AND "HIS DIVINE PURPOSES TO HIS CHILDREN" ARE SEEN

1. As His sons, Christ is engaged to bring us to glory (Heb. 2:10).

2. We are to appear with Him in glory (Col. 3:4).

3. We are called to His kingdom and glory (1 Thes. 2:12).

4. God is going to make known the riches of his glory in us, the vessels of His mercy, which He hath before prepared unto glory (Rom. 9:23).

5. Our present sufferings are not worthy to be compared to the glory that shall be revealed to us (Rom. 8:18).

6. Our bodies are to be raised in glory (1 Cor. 15:43).

7. The salvation which is in Jesus Christ is with eternal glory (2 Tim. 2:10).

8. We are called to His eternal glory (1 Pet. 5:10).

9. We are called to be partakers of the glory that shall be revealed (1 Pet. 5:1).

10. We now rejoice with joy unspeakable and full of glory (1 Pet. 1:8).

11. It is to be the eternal weight of glory (2 Cor. 4:18).

12. Our bodies are to be fashioned like unto His body of glory (Phil. 3:21).

13. God has called us to glory and virtue (2 Pet. 1:3).

14. If we suffer with Him we shall be glorified together (Rom. 8:17).

15. Christ is coming to be glorified in His saints (2 Thes. 1:10).

16. Christ will present us to Himself—a church glorious (Eph. 5:27).

17. God's purpose to us is: "Whom He justified, them He also glorified" (Rom. 8:30).

—W. H.

The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

JEREMIAH TRIED AND ACQUITTED.

Jer. 26:7-19. August 6, 1911.

“**V**

EA, and all that would live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12). For Joseph the choice of Christ entailed the suffering of affliction with the people of God (Heb. 11:25, 26); and for speaking as God’s messenger when the Spirit of God came upon him Zechariah was conspired against and stoned to death in the very court of the Lord’s house (2 Chron. 24:20). We come now to a stirring scene in the life of one of God’s noblest prophets, who was a stranger to the fear of man, Jeremiah.

2. **The Charge Against Jeremiah** (vs. 7-11). A great assembly listened to the address of Jeremiah, in which he diminished not a word of all that God had given him to speak. Strangely enough the priests and the prophets, who should have been as Aaron and Hur to God’s messenger, became leaders in the violent opposition that threatened the life of Jeremiah. It is an unwelcome truth, but nevertheless one we must face, that the most bitter enemies of God’s truth are those who falsely profess to be the spiritual leaders of the people. The successors of these priests and prophets in our own time are the pulpit dignitaries who, with only a form of religion, deny the real truth and power of the Word. See Ezek. 22:25, 26; Mic. 3:11; Zeph. 3:4; Matt. 21:13; Acts 4:1-6; 5:17.

The people were not slow to follow their leaders. With one voice, prophets, priests and people declared that Jeremiah was worthy of death. Their attitude was not one of indifference, nor of mild opposition, but of the most violent hatred. All suavity, gentle manners, and human sweetness have given place as if by magic to such ugliness and wrath as only Satan can inspire. The prophet’s words proved to be the touchstone of the nation’s real character (Matt. 21:35-39; 23:29-36; Acts 5:29-33; 7:54-59).

Why should such a storm burst over the head of the fearless

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preacher of Judah? The answer comes back in their own question, "Why hast thou prophesied . . . this city shall be desolate?" His message was a withering philippic hurled against the awful wickedness of city and nation. It was an unvarnished recital of the woes of God's coming visitation of wrath upon the sin-laden people. It was a terrible blow to the false pride which had sealed the eyes of men in slumber, while they dreamed of Jerusalem's glories that they fancied could never fade or disappear.

There are myriads of sleepers and dreamers today whose downy pillow of ignorance should be snatched away by some modern Jeremiah preaching the truth. The truth about this age, an age so glorious in the dreams of many, is that it is sin-blackened, Satan ruled, demon possessed, and heading with terrific speed toward its awful end in catastrophe. But woe to the pessimistic prophet who dares to label it as did the apostle Paul, "**this present evil age**" (Gal 1:4 R. V.)! The cry of man is as ever, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isa. 30:9, 10; Amos 5:10; Acts 5:28).

2. The Defense of Jeremiah (vs. 12-19). In this defense are four important points.

(1) A statement of his commission in the words, "The Lord sent me." He was one to whom God had spoken and who was faithful. This single statement made his defense perfect (Jer. 1:4-10; 26:2-6).

(2) An appeal to the people, showing clearly that instead of fiery indignation they should exhibit repentance and a determination to amend their ways (vs. 13).

(3) Warning to the opposition, that in destroying him they would bring upon themselves innocent blood. It is a terrible thing to resist God's Word, and the punishment finally meted out will be commensurate with the crime committed (Hos. 4:1; Jer. 9:5-9; 2 Thes. 2:12).

(4) The declaration of the princes and all the people at the close of the trial that Jeremiah was **not worthy of death**, for he had spoken "**in the name of the Lord our God.**" When men rebel against the preaching of the Word of God their quarrel is not with a man, but with God, the Author of the message. It is made perfectly plain that every part of the Bible is of God. Such statements as "The Lord said" and "Thus saith the Lord" occur about five hundred times in the Pentateuch, about three hundred times in the historical and poetical books, about twelve hundred times in the prophetic books, and in the whole Old Testament more than two thousand times. The New Testament is replete with claims to divine inspiration. Surely the man whose message is the simple presentation of what God has given in His word is not worthy of death. He is a "workman that needeth not to be ashamed" (2 Tim. 2:15), an obedient

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messenger (2 Tim. 4:2), one in whom the Lord delights (Prov. 12:22), and to whom all men should hearken.

Thought Producers.

Verse 7. Where was Jeremiah speaking? In the house of the Lord. What was he speaking? vs. 4-6. Who commanded him to speak these words? The Lord (vs. 2, 8). Who heard the words? Everyone. What would God have his servants today to speak? 2 Tim. 4:1, 2. Where would He have His word spoken? In the whole world (Matt. 28:19, 20).

Verses 8, 9. Why did the people rise against Jeremiah? Because he proclaimed God's word. May the servant of Christ who proclaims God's word expect to meet with opposition? Jude 3-19; 1 Tim. 4:1, 2.

Verse 12. How could Jeremiah boldly answer? "The Lord sent me." May every proclaimer of God's word answer in the same way? Matt. 28:19, 20.

Verse 13. What message did Jeremiah now bring the people? A message to repent as the only way to escape the punishment of God. What message should be brought to him who is awaiting the punishment of hell? A message to turn to Christ and live. Acts 16:31; John 3:16.

Verses 14, 15. Did Jeremiah fear what the people might do to him? He did not. For what was he concerned? The good of the people. What message did he bring them? (a) A message of warning (vs. 14, 6), (b) a message to repent (vs. 13). What should be the attitude of the servant of Christ as to what people might do to him? Heb. 13:6. What two messages should he boldly proclaim to the lost world? Rom. 6:23.

Verses 18, 19. Who before this had spoken against Jerusalem? Micah (Micah 1:1; 3:12). Who was king then? How did the king prevent the curse for the time being? Sought the Lord. Did the curse finally fall on Jerusalem- Jer. 39:1-10. When shall the curse be taken away? When the Jews seek the Lord in the latter days. Hosea 3:4, 5. Who shall be king in Jerusalem then? Luke 1:32, 33.

Golden Text Illuminated.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake (Matt. 5:11).

As if a man should throw precious stones and rich jewels at another, with intent to kill him, and the other should gather them up, and enrich himself with them, even so do persecutors enrich the children of God, that they rejoice being counted worthy to suffer for Christ's sake.—Cawdray.

JEHOIAKIM BURNS THE PROPHET'S BOOK.

Jeremiah 36:20-32. August 13, 1911.

WHEN Columbus discovered the river Orinoco, some one said he had found an island. He replied, "No such river as that flows from an island. The mighty torrent must drain the waters of a continent." And as we watch with wondering eyes the miracle attended course of the Word of God we exclaim that its source can only be in the mind of the Infinite.

1. **The Word Resisted by Man** (vs. 20-25). Human blindness and depravity of heart account for the resistance which the Word has met wherever faithfully proclaimed. Alexander Mac-laren has well said, "It is not pre-eminent seamanship to put the lookout man in irons because he sings out, 'Breakers ahead!'" It was assuredly **pre-eminent foolishness** in Jehoiakim to resist the heaven-sent warning of breakers in the path of Judah.

The first steps of the king were well taken. Learning of the roll which had been written at the dictation of Jehovah through Jeremiah, he determined to hear its message for himself. Accordingly Jehoiakim sent Jehudi to bring the roll from the chamber of Elishama, where it had been laid away. Jehudi brought the roll and read it in the ears of the king and his princes. Too many possess only a hearsay knowledge of God's word. They hear it talked about, or perhaps read books written concerning it. But the Word itself has no direct approach to their ears and hearts. God would have His words spoken into the ear of every individual (Isa. 34:16; Deut. 17:19; 2 Tim. 3:15; Jno. 5:39).

But God had not spoken to please the king. The ears that itched for the sound of smooth things were angered at the foretelling of coming destruction (vs. 29). Angrily the king slashed the parchment with his pen-knife and cast the roll into the flames upon the hearth. How quickly the true spirit of a man leaps to the surface! Jehoiakim listened not as an eager learner, but rather as an unbelieving critic seeking excuse for open rebellion against God. He found it in the first three or four leaves (columns) of the roll. There are many like Jehoiakim today. Some are scholars, familiar with the writings of men **about the Bible**, but woefully ignorant of the Book itself. And then there are the multitudes with only a smattering of Bible truth. Ignorant of the full and glorious sweep of God's truth, they array themselves with mighty indignation against isolated statements which do not happen to suit their fancy. When man thus refuses to give God a fair hearing it only proves that at heart he is an enemy of the truth, a hater of the light (John 3:19, 20).

As the king and his princes saw the flames consuming the roll which the prophet had written they **were not afraid**. They

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had destroyed the writing over the protect of Elnathan and Delaiah and Gemariah. Exhibiting the independence and boldness of fools, they were not even wise enough to fear Him who has power to destroy body and soul in hell (Matt. 10:28).

2. **The Word Preserved by God** (vs. 26-28,32). Jehoiakim issued orders for the arrest of Jeremiah and Baruch, but in vain. The Lord kept them safely in hiding that He might use them in the preservation of His Word. Later He commanded Jeremiah to produce another roll and write in it **all the former words** (vs. 28), and many other **like words** (vs. 32). God had purposed that His Word should stand forever. No power of men, demons or Satan himself has ever been able to destroy God's Book (Prov. 22:20, 21; Matt. 24:35; Psalms 119:89).

3. **The Word Destroying Its Foes** (vs. 29-31). It is true, as John Huss has said, "Fire does not consume truth." It is also true, as a greater than John Huss has said, that God's truth is itself a consuming fire (Jer. 23:29). Jehoiakim saw the parchment with words upon it disappear in the glowing coals, but the truth against which his hatred burned lived on to reappear with greater strength in another roll. The enemies of the Word of God are all doomed to a terrible disappointment when they shall one day awake to realize that their energies were worse than wasted.

But greater still than the disappointment of failure will be the punishment richly deserved and justly meted out to foes of the Word. A fearful penalty came upon Jehoiakim (vs. 30, 31). The day shall come when men who have blasphemed God's truth will find it to be a relentless consuming fire, an everlasting torturing flame. To reject God's Word is to reject Jesus Christ and thus merit the second death in the lake of fire (John 12:48; 5:45; Rom. 2:12; Jno. 5:39; Rev. 21:8).

Thought Producers.

Verse 20. Who was king in Jerusalem? Vs. 1. What was written in the roll? Vs. 2. Who wrote and read the roll? Vs. 4-6. Where and when was the roll read? Vs. 6, 9, 10. Whom especially did the reading of the roll effect? Vs. 11. What did he do? Vs. 12, 13. What did the princes have done? Vs. 14, 15. What did they determine to do then? Vs. 16.

Verse 23. What did the king do as he heard the reading of the roll? He cut it and burned it. How do the wicked always treat the word of God? Jer. 8:9; Psalms 119:158; Mark 7:9-13; 2Cor. 2:17; 1 Pet. 2:8; 2 Pet. 3:16.

Verses 24, 25. Did the reading of the roll have any effect on the king and his servants? It did not. Were those who tried to persuade the king not to burn the roll successful? No. Why do we find such the case? Jer. 17:9; Rom. 8:7; 1 Cor. 2:14. Who alone can convince man that he is a sinner? The Holy Ghost (John 16:8, 9).

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Verse 26. Why could not the king take Jeremiah and Baruch? The Lord hid them. Does God protect all his servants from the enemy? Psa. 91:4; 140:7.

Verse 28. Did the burning of the roll destroy the words of God? It did not (vs. 32). Can the words of God be destroyed? No they are eternal (1 Pet. 1:25).

Verses 30, 31. What do we find as a result of Jehoiakim's rejection of God's word? Curses pronounced on him and his people (Jer. 22:19-30). What has God given to us? 2 Tim. 3:16. What message does it contain for man? John 3:16. What is the result of the rejection of God's offer? John 3:18, 36.

Golden Text Illuminated.

The grass withereth, the flower fadeth: but the word of our God shall stand forever (Isa. 40:8).

Cities fall, kingdoms come to nothing, empires fade away as smoke. The works of men come to naught. Where is Numa, Minos, Lycurgus? Where are their books? And what has become of their laws? But that this Book no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt; that it should stand unto this day, amid the wreck of all that is human, without the alteration of one sentence so as to change the doctrine taught therein, surely is a very singular providence claiming our attention in a most remarkable way.

JEREMIAH CAST INTO PRISON.

Jeremiah 37. August 20, 1911.

A TRUE friend will utter denunciation and warning where an enemy would deceive with flattering words. Yet the faithful friend is likely to be rewarded, as was Jeremiah, with shameful treatment.

1. Jeremiah Before the People (vs. 1-10).

It is said of Jeremiah that he "came in and went out among the people." He was in the limelight. The people before whom he stood as the prophet of God were wickedly deaf to the voice of Jehovah (vs. 2). Even in their time of sorest need, when Jerusalem was besieged by a mighty foe, they turned to Egypt for help rather than to their God. Apparently their confidence was not misplaced, for immediately on the appearance of Pharaoh's army from Egypt the Chaldeans departed. Then the word of the Lord came to Jeremiah.

The tidings which Jeremiah obediently bore to Zedekiah were not calculated to please him or the people. The prophet warned them that in spite of Pharaoh's army the Chaldeans,

who seemed to be giving up the conflict, would come again and destroy the holy city with fire. Such a thing appeared altogether out of reason to the people blindly devoted to their beloved city. They remembered the glorious things spoken of Jerusalem by prophets of old, but had forgotten the punishment predicted for their sins of unbelief and rebellion (Deut. 28: 1-7; 63).

Were it not for the plain teaching of the Word of God it would seem most unlikely that this world, with all of its boasted progress in knowledge and civilization, should become so vile and rotten in the sight of God that it must be visited with terrific judgments at the second coming of Christ. And yet, in spite of scoffers and idle dreamers, God's Word concerning the awful end of this sinful age in which we live is TRUE (2 Pet. 3:3-7).

2. **Jeremiah in Prison** (vs. 11-16). God's servants are twice rewarded, at the hands of men in the present time and at the hands of Christ when He comes. Jeremiah's reward at the hands of men was imprisonment on a false charge (vs. 12-15). Irijah, by whom he was arrested, stands out in the lesson as an enemy of the truth. Jeremiah's plainness in predicting the coming judgment upon Jerusalem had rebuked the sins of the people. Irijah especially seems to have been among those who were definitely set against the true prophet of God. His grandfather, Hananiah (vs. 13), had at one time merited the charge brought by Jeremiah, "thou makest this people to trust in a lie" (ch. 28:15). Irijah is, therefore, the representative of those who would rather trust in a lie than hearken to truth which might disturb their peace of mind.

Irijah has a multitude of followers in our own age. Men have been caused to trust in the devil's lie that the world is becoming so much better each year there is no need to fear a literal visitation of God's wrath at the glorious appearing of His Son. How Satan favors the lying prophets! And how persistently his persecuting agents hound the footsteps of those who dare believe and preach the truth, proclaiming the certainty of judgment closing this age that is chiefly marked by its rejection of Jesus Christ!

3. **Jeremiah Before the King** (vs. 17-21). As much as he hated the plain speaking of Jeremiah, Zedekiah must have recognized in him the prophet of God, for he brought him secretly out of the prison and asked him, "Is there any word **from the Lord?**" It is a good question to ask of God's messenger. What we need is not a man's opinion or theory but the **word of the Lord**. But if the king hoped for soft words from the Lord he was disappointed, for Jeremiah, with characteristic boldness, repeated the prophecy of his downfall. As a result of his faithfulness he was committed to prison again, but this time with more liberties than before.

A question from Jeremiah evidently had its effect upon the

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king. "Wherein have I sinned against thee" (vs. 18 R. V.)? Innocent of any evil act or intent, Jeremiah had rather dealt righteously with Zedekiah, but notwithstanding became the victim of his ingratitude. In no sin has the world displayed its hatred of Jesus Christ more than in its treatment of His representatives (John 15:20; 2 Cor. 11:23-27; Heb. 11:36-38).

Thought Producers.

Introductory. After the death of Jehoiakim, who was made king? 2 Kings 24:6. How long did Jehoiakim reign? 2 Kings 24:8. What happened then? 2 Kings 24:10-16. Whom did the king of Babylon now make king in Jerusalem? 2 Kings 24:17. What was the manner of Zedekiah's conduct? Vs. 2; 2 Kings 24:19. What did he do? 2 Kings 24:20. What was the result? 2 Kings 25:1, 2. What did Zedekiah now do? Vs. 3.

Verse 5. Whose army was coming to help Zedekiah? Pharaoh's. What had Zedekiah done in sending to Egypt for help? Ezek. 17:15. What had God said to the Jews concerning an alliance with Egypt? Isa. 31:1-4. But who did God say could defend Jerusalem? Isa. 30:5, 6.

Verses 7, 8. What became of the friendly army? It failed. But what did the enemy do? It returned. In whom do we find a friend that will never forsake us? In God (Psa. 27:10; Heb. 13:5). Will the enemy prevail against him who has God for his friend? Psa. 59:9; 63:3.

Verses 9, 10. What does God assure the people of Judah? That their enemies would not depart, but would burn the city. Why was this the case? Isa. 31:1-3. What is the only way to meet our enemies and cause them to flee from us? Eph. 6:10-17.

Verse 17. What important question did Zedekiah ask? "Is there any word from the Lord?"

Verse 19. How had the king's prophet's prophesied? What was the source of their prophecy? It was a vision of their own heart (Jer. 23:16, 17). What is the attitude of God toward such prophets? Jer. 23:32. What effect do such prophets have? Jer. 23:27, 32. But what is the result of the work of those who stand in the counsel of God? Jer. 23:22. What then should the prophet speak? Just what he has as what it is (Jer. 23:28).

Golden Text Illuminated.

"Be sure your sin will find you out."—Num. 32:23.

Coals of fire cannot be sealed beneath the most sumptuous apparel; they will betray themselves with smoke and flame; nor can darling sins be long hidden beneath the most ostentatious profession; they will sooner or later discover themselves, and burn sad holes in the man's reputation. Sin needs quenching in the Savior's blood, not concealing under the garb of religion.

—Spurgeon.

JUDAH CARRIED CAPTIVE TO BABYLON.

Jeremiah 39:1-10. August 27, 1911.

“**S**UFFERINGS are lessons.” This old Greek saying is a part of the truth. But sufferings are more than lessons. As in the case of captive Judah they may be **penalties for sin**, inflicted by God, who punishes evil doers.

1. **Jerusalem Besieged and Broken Up** (vs. 1-3). In fulfillment of Jerusalem's prophecy Nebuchadnezzar, king of Babylon, came against Jerusalem. The city resisted with desperate valor, but in vain. After a siege of nearly a year and a half Jerusalem was broken up and the princes of Babylon sat in the middle gate. The baleful predictions of Jeremiah, Judah's persistent pessimist, were proven to be true (Jer. 36:29; 37:8, 17). They were true because they were from God, who cannot lie. When all the affairs of time have become history, we shall be able to look back from the threshold of eternity and see in what marvelous fashion events have proven the certainty of the Word of God.

2. **Zedekiah's Futile Flight** (vs. 4, 5). There is no escaping the judgments of God. Foolish Zedekiah, with the storm of divine wrath breaking over his head, thought to flee under cover of night. Had his difficulty been with the Chaldean army alone he might have hoped for success. But the pursuer of the wicked king was not Nebuchadnezzar; it was God Himself, whom none can elude. There had been a time when the evil day might have been averted if Zedekiah had been willing to turn from his sinful way unto Him. But that day was past; he had gone from the day of grace to the day of judgment, and despising the throne of mercy, had been brought to the throne of justice.

Here is a solemn lesson for us all. God has provided a way by which the sinner may accept the damnation of hell, godly though he may be. It is the way of the cross (John 3:14, 15:5:24). But if the sinner despises and rejects that way, there will come a time when he shall face wrath, abiding wrath (John 3:36), and standing before the throne of justice he shall find no remedy (Rev. 20:11-15). There is no escape from the wrath of God **in the day of wrath**.

3. **Retribution** (vs. 6-10). The awful certainty of retribution appears in the case of (1) Zedekiah, (2) of the people slain during the siege, and (3) of the remnant carried away to Babylon.

It was not by mere accident that King Zedekiah was brought to the city of the Chaldeans. Ezekiel and Jeremiah had foretold that he should be brought face to face with the king of Babylon, and that he should die in Babylon, and yet that he should never see the city (Ezek. 12:13; Jer. 32:4). These strange prophecies were literally fulfilled. Zedekiah was brought face to face with

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Nebuchadnezzar at Riblah. There he suffered the loss of his eyes after being compelled to witness the brutal slaughter of his own sons. After that he was taken to Babylon, where he died in captivity. Zedekiah had sown, and now must reap (2 Chron. 36:12).

A just computation of the sufferings endured throughout the year and a half of siege would be beyond us, though history reveals much concerning the horrors of such a siege. Famine, disease and sword wrought terrible havoc in the ranks of Israel (2 Chron. 36:17-21; 2 Kings 25:3). But the people had sown, and now must reap (Jer. 7:12-14; 17:27; 21:8-10; Micah 3:10-12).

In addition to these sufferings, the majority of those who survived the horrors of the siege were carried away into captivity. Israel had been tested, found wanting, and given over to judgment. Here is retribution again. There can be no excuse offered for the wickedness of Judah. The destroying sin of God's earthly people was their wilful and open rebellion against Him. Not content with the most flagrant transgression of His law, they despised the messengers sent to warn them of the evil in store, thus adding sin upon sin **"till there was no remedy"** (2 Chron. 36:15, 16). God cannot be charged with the omission of loving overtures to His wayward people, for in wondrous grace He had repeatedly given warning upon warning (Ezek. 22:13-15; Jer. 20:4; Lev. 26:27-33; 2 Kings 20:17, 18).

There is a way that begins in the shadow of condemnation and ends in the lake of fire.

It is the way of UNBELIEF, rejection of Christ, the Savior (John 3:18; Rev. 21:8).

Thought Producers.

Introductory. Where was Jeremiah when the city was taken? Jer. 38:28. What had happened to him in the meantime? Jer. 38:1-13. What prophecy did he make to the king? Jer. 38:14-23.

Verses 2, 3. What do the enemy do? Make a breach in the wall and enter the city. Why were they able to do this? Because Judah would not turn from sin to God (Jer. 25:1-9; 21:4-14).

Verses 4, 5. What did Zedekiah and his men do? They fled. But what happened to them? They were overtaken by the enemy. Who is one of our chief enemies? Satan (1 Pet. 5:8; 1 Thes. 3:5). Should we flee from him or resist him? Jas. 4:7; 1 Pet. 5:9. How alone can we resist him? Eph. 6:11-16.

Verse 7. What became of Zedekiah? He was carried to Babylon with blinded eyes. Was this in accordance with prophecy? Jer. 32:4, 5; 34:3; Ezek. 12:13. How did Zedekiah die? Jer. 34:4, 5.

Verse 8. What was done to the city? It was burned. How could Zedekiah have prevented this? Jer. 38:17.

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Verse 9. How many people did Nebuchadnezzar carry away? Jer. 52:30. How many were carried away at other times? Jer. 52:28, 29.

Verse 10. Who were left in the city? The poor of the people. Who was made governor over the cities of Judah? Jer. 40:5. What did many of the scattered Jews do when they heard what the king of Babylon had done? Jer. 40:11, 12. But what happened to Gedaliah? Jer. 41:2. Who else did Ishmael slay? Jer. 41:3-7. What does he then do? Jer. 41:10. What does Johanan do? Jer. 41:11-18. What word do the people get from the Lord through Jeremiah? Jer. 42. But did they hearken? Jer. 43:1-4. What did they do? Jer. 43:5-7.

Golden Text Illuminated.

"The Lord is my light and my salvation, whom shall I fear."
—Psa. 27:1.

We lately read in the papers an illustration of the way of salvation. A man had been condemned in a Spanish court to be shot, but being an American citizen and also of English birth, the consuls of the two countries interposed, and declared that the Spanish authorities had no power to put him to death. What did they do to secure his life, when their protest was not sufficient? They wrapped him up in their flags, they covered him with the Stars and Stripes and the Union Jack, and defied the executioners: "Now fire a shot if you dare, for if you do so, you defy the nations represented by those flags, and you will bring the power of those two great empires upon you." There stood the man, and before him the soldiery, and though a single shot might have ended his life, yet he was as invulnerable as though encased in triple steel. Even so Jesus Christ has taken my poor guilty soul ever since I believed on Him, and has wrapped around me the blood-red flag of His atoning sacrifice, and before God can destroy me or any other soul that is wrapped in this atonement, He must insult His Son, and dishonor His sacrifice, and that He will never do; blessed be His name. The Lord is my light and my salvation whom shall I fear.

—Spurgeon.

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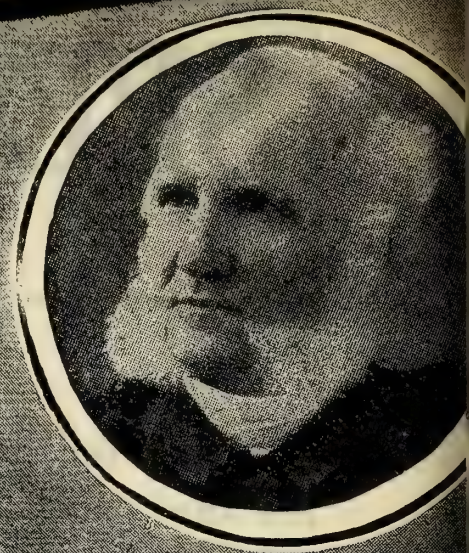
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—Spurgeon.

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for

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"Prayer is good, the habit of prayer is better, but the spirit of prayer is the best of all."
—C. H. Spurgeon

Grace and Truth

EDITORIAL

How Can We Doubt Him?

OUR God, who is the giver of every "good gift and every perfect gift" (James 1:17), the One who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3), has demolished the foundations of doubt. He simply points His doubting child to the Lord Jesus and says "ye are complete in Him" (Col. 2:10) and He is "the same yesterday, today and forever" (Heb. 13:8). Not only does the Word of God destroy the foundation of doubt, but it lays the glorious foundation of assurance, "for other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

¶ We see at once that God rejects every man-made foundation. Naught that has the mark of man upon it is pleasing in His sight. Human works are cast out. They are without purchasing power before God, for it is written, "Not of work lest any man should boast" (Eph. 2:9). But right here is the secret of many a believer's doubts,—the saved one's lack of assurance. The eye has been taken from Christ's works and placed on the works of self. We are exhorted to "seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1), because to seek the things above is to look above. When we look within, the eye is filled with human frailties and sin, and instantly doubt assails; when we look "unto Jesus the author and finisher of our faith," all doubt is banished and we rest in satisfaction

and assurance. We see in Him the only one who satisfies God. Surely, He shall satisfy us.

¶ The ground of our assurance is the finished work of the Living Word of God. The testimony of our assurance is the declaration of the Written Word of God. For us to doubt our security in Him is to nullify the work of the Living Word and make false the testimony of the Written Word.

¶ How can we doubt Him?

Robbery

ROBBERY has been committed. The blessed truth concerning the Lord's return to earth when He "shall come in the glory of His Father with His angels" has been stolen from the children of God by Ecclesiastical Highwaymen. This truth, which the Holy Spirit regards as important enough to receive a place of transcendent prominence in the Word of God, is ignored, tabooed, and shelved out of sight by the average preacher with an air of nonchalance which is positively inimitable.

¶ Lawgiver and Psalmist, Prophet and Seer tell of the One who shall come in glory, but a twentieth century calloused ministry remains in silence. The Savior Himself and the writers of the gospels—the apostles and John the Revelator—actually hinge their messages on the truth of the second coming, but the rank and file of the present-day preachers have enlisted themselves with the scoffers who cry out, "Where is the promise of His coming" (2 Peter 3:3-4)?

¶ The Lord, when He speaks of His return, speaks in words which can hardly be misunderstood,—“The sun shall be darkened, and the moon shall not give her

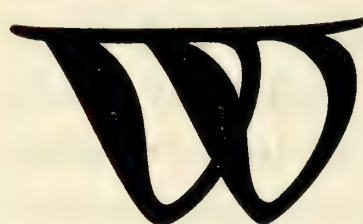
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light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and there shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:29-31). But we are told by some that it is not a practical truth,—that it is not needed by present-day believers in Christ, but the Lord evidently regarded it as intensely practical, for He definitely used it in Mark 13 as the incentive wherewith to stir the cold and indifferent into watchfulness and prayer, "Take ye heed, watch and pray: for ye know not when the time is." Again in Luke 12:35, 36, it is the stupendous fact of His return which He wields in order to produce loyalty in service and testimony. His words are, "Let your loins be girded about, and your lights burning, and yourselves like unto men that wait for their Lord."

¶ With what joy the apostle refers to the coming in Col. 3:4, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory," and what comfort is imparted to the believer's heart by the message of 1 Thes. 4:16, "For the Lord Himself shall descend from heaven with a shout!" We shall see Him! He is coming! God, who "cannot lie" (Titus 1:2), has promised! With joy, we "wait for His Son from heaven" (1 Thes. 1:9-10).

¶ Truly that is a great and terrible crime which may be laid at the door of many of God's professed messengers,—the crime of withholding a part of the message! the crime of robbing the people of truth! the crime of spiritual theft!

A Word of Business



E count on the readers of "Grace and Truth" whose subscriptions are expiring to avoid every delay and assist us by sending in their renewals at once.

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Not only do we need your co-operation in an immediate renewal to your own subscription, but it is our desire to send the message to an even larger circle of readers. To do this requires your help in securing new subscribers!

¶ What sort of a list will we receive from you this month?

¶ So graciously has the blessing of the Father rested upon the testimony of "Grace and Truth" that we believe that whoever takes the magazine into the home of his friend performeth service unto God! He is scattering the message of "Grace"! He is leading others to know "Truth"!

This Age



NE of the most significant indications of the trend of the age was seen a few weeks ago at Akron, Ohio. "Straws indicate the way the wind blows."

¶ Rabbi I. E. Philo, according to the daily papers of Akron, "preached" (what under the shining stars could he preach?) in the Maple Street Baptist church of that city. Rabbi Philo has openly confessed that he regards Christ as an imposter! And yet this man, a rejector and enemy of the crucified, resurrected and ascended Lord, is called upon to address an organi-

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zation of men and women who supposedly constitute one of the local assemblies of Christ's body!!

¶ Is not this one of the saddening fulfillments of the awful prophecy of 2 Tim. 4:3? Here is the prophecy:

For the time will come when they will not endure the sound doctrine; but, **HAVING ITCHING EARS, WILL HEAP TO THEMSELVES TEACHERS** after their own lusts. (R. V.)

¶ And yet there are many who doubt the testimony of the Lord that "as it was in the days of Noe so shall it be also in the days of the Son of Man" (Luke 17:26).

¶ Such appalling facts only move the true believer to greater realization of the terrific power of the enemy. Such revelations of the awful trend of the age cause the child of God to abandon himself unto his God and Father that he might be used by God to declare the faith "once for all delivered unto the saints."

¶ It is the time of the end!

¶ It is the time when God is calling for a faithful testimony!

¶ Who will go?



"The ideal Christian life is not a constant battle with sin, but a victory over it."

—Dr. Jas. M. Stifler.

The Return, the Resurrection and the Rapture

By Dr. W. B. Riley
of Minneapolis, Minn.

THESE three great words deserve each a separate and extended discussion. The only reasons, therefore, for trying to bring them within the limits of a single chapter exist in two circumstances. First, the discussion of the Kingdom, through which we have just passed, has involved very many of the features of both the Return and the Resurrection; and secondly, Paul, by the pen of inspiration, links these all together in both logical and doctrinal order. With that marvelous brevity which is the soul of inspiration, he presents them in five short verses: "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thes. 4:13-17).

¶ This inspired statement is to the whole subject of

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the Return, the Resurrection, and the Rapture, what the architect's preliminary sketch is to the finished structure. In each instance it remains for the workers to fill in, and to fill up. A good student will, in a Spirit-led research of the Word, find material at hand for the completion of the great doctrines which Paul here briefly, yet boldly outlines. As the stones wrought into the temple of God were each ready for its place, requiring not the touch of the hammer, but rather, a perfect knowledge of the plans and careful placing, so the man who works on these great doctrines, with Paul's plan before him, will find no need to change, carve or unnaturally constrain the sacred sentences of Scripture. When properly put together, they give perfect proof of the Divine plan, and provide an unanswerable arguments for premillennarianism. Men have sometimes sought to set Peter, or Paul, or John against Jesus; but on this subject it will be seen that inspired servants and divine Lord speak together.

¶ In the presentation of these great themes to the Thessalonians, Paul speaks of the Second Coming, the First Resurrection, and the Supreme Rapture.

The Second Coming.

¶ It is to be both literal and personal. To speak of the Lord's return as a mere figure of speech which is to know no literal fulfilment, is little less sacrilegious than the total denial of inspiration. To identify that return with the coming of the Holy Spirit, or with the experience of death, is to despise the Master's own differentiations. He was extremely careful to distinguish between the office of the Son and that of the Spirit. The Son was manifested in the flesh—"The Word became flesh and dwelt among us" (John 1:14); the Spirit was contrasted with the flesh—"That which is born of the flesh is flesh;

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and that which is born of the Spirit is spirit" (John 3:6). The Son's office was that of sacrifice and substitution—"The good shepherd layeth down his life for the sheep" (John 10:11); the Spirit's office was that of illumination—instruction—"But the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). The Son's personal absence from the earth He declared to be a necessity to the Spirit's appearance in the Church—"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you" (John 16:7).

¶ If the plain references to the return of the Lord do not involve a personal coming, language has lost its meaning. For the comfort of His disciples, sorrowing over His approaching departure, He said, "If I go and prepare a place for you, I will come again." In the same discourse He said, "I will not leave you desolate: I will come unto you." The angels who attended Him in the ascension said to the anxious onlookers, "Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven" (Acts 1:11).

¶ It is little wonder, then, that Paul, writing to the Thessalonians, employs the phrase, "The Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God." There is not a hint in Scripture that the Lord is ever to be identified with death—which the Bible denominates an "enemy" to be eventually "destroyed" (1 Cor. 15:26). This attempt is, as Ottman suggests, a shift, by which some have sought to blunt the keen edge of Scripture.

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That Christ is representatively present in the world by the Spirit, no man disputes; but that there is another coming "for which we look," a revelation of His presence, which "every eye shall see" is the contention of the Book. Our hymnology—than which no truer theology has ever been written—sets that hope to sweetest harmony; and yet to tear the expectation of a personal return out of your best hymn book would not leave it in such tatters as would be that more blessed Book—the Bible—when you had torn the same from its sacred pages.

¶ **The time is indefinite; the event, imminent.** "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." But, "Be ye ready; for in an hour that ye think not the Son of Man cometh." It is little wonder that Paul—perfectly familiar with his Lord's speech—should have written to Titus, concerning the grace of God, which had appeared, bringing salvation to all, "instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ" (Titus 2:12-13).

¶ The wisdom of making this great event imminent, and the date of it indefinite, exists in the fact suggested by Baines, namely, that disciples were to be so living in the hope of it, that they would not be surprised if it occurred, while not so confidently dating it as to suffer disappointment in its delay. The argument that this event could not be "at hand" nearly two thousand years ago, and yet, so remote as time has proven it to have been, ignores alike the difference between man's and God's computation of time, and the transcendency of the event. If, with God, "a thousand years are as a watch in

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the night when it is passed," we see no difficulty in the Spirit's expression, "the time is at hand."

¶ Again, the proportions of this event are such as to make that language not only permissible, but accurate. In the far West a carload of passengers were excited by the announcement, "We are coming to Shasta; look!" Windows were pushed up, men and women put out their heads, to behold that snow-capped peak, full before them. And yet, as one put it, "I rode on and on, from a little after break of day until high noon, and still we had not reached its base; and when the Western sun had dipped far beyond the horizon, glancing backward, we beheld its bold, beautiful peak, glorious with the vesture of the sun." You could not have said that of a hill. A hill a mile away is not at hand; but one hundred and fifty miles away, and Shasta is "at hand." The second appearance of Jesus, as compared with the most important of human events, is so splendidly transcendent that no wonder those seers, realizing something of its mighty significance, should have lost the sense of distance and time, and exclaimed, "The day of the Lord draweth nigh!" Or else, speaking for that Spirit who does not measure time by minutes and hours, but rather as it relates itself to eternity, says, "The Lord is at hand" (Phil. 4:15).

¶ His coming will perfectly accord with prophecy. For some time there has been a discussion in the pre-millennarian ranks as to whether the "any moment" theory of the second appearance could be retained; one school contending that that is a necessity of the interpretation of Scripture, and another that we can certainly recognize the fulfillment of prophecy, and that some portions of this, not having occurred already, must come to pass before we see in the heavens the "sign of the Son of

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Man." This problem finds its solution in the very fact that the last letter of prophecy, named as preliminary to the Lord's appearance, may have its perfect fulfillment, and yet the most professed Christian men fail to so mark the movements of time as to clearly recognize the perfecting of the divine plan. When Jesus appeared the first time, how few there were who saw in the Babe of Bethlehem the completion of prophecy! The visit of the star-led men from the East and the inquiry of the song-surprised shepherds seems to have found an answer in the faith of Simeon and Anna and in the fears of the criminal Herod, but to have left unmoved multitudes of men who were supposed to be the great Scripture students of the day.

¶ Again, the certainty of a lapse of time between the coming of Christ for His people and His coming to the earth with them, cannot be disposed of by dubbing it "a theory created to meet a difficulty of the premillennarian view." In a previous chapter we have already seen that there are two comings described in the twenty-fourth of Matthew which are so absolutely unlike as to demand an explanation. That explanation is found in the fact that Christ comes for His saints (1 Thes. 4:16, 17, and 2 Thes. 2:1); an appearance which is apart from "the coming of our Lord Jesus with all His saints" (1 Thes. 3:13), to take His throne and "judge the world in righteousness"; and, to this period the tribulation seems unquestionably assigned. The conversion of the Jew is at its close, and the "wars and rumors of wars, earthquakes, convulsions of nature, etc., both naturally and scripturally belong to the same time!

¶ The full proof of these assertions we postpone to the discussion of the tribulation and the translation. But for the present, let the Word of the Lord Jesus instruct

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us, "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. 5:18). Dr. Arthur Pierson tells us that in 1884, when the transit of Venus was occurring, some German scientists, at Aiken, S. C., had drawn an elliptical circle upon a great stone, from which they made their observations. Later, they presented a request to the city that this stone might remain undisturbed until one hundred and twenty years had passed and another transit of Venus had occurred, at which time the then living scientists might make their observations and compare them with the work of 1884. Pierson reminds us that 120 years is a long time; every throne will have been emptied of occupant after occupant, and the map of the world will have been made over; for aught we know the march of the millennium may have begun, but prompt to the day, the hour, the minute, the transit of Venus will be on. Such is the accuracy of science! But again and again the even greater accuracy of prophecy has been put past dispute. Read Zechariah's description of the first appearance of Jesus in his triumphal entry into Jerusalem, "Riding upon an ass, even upon a colt the foal of an ass," and remember this, that over seven hundred years intervened between the declaration and the deed. Generation after generation had passed; almost countless kings had been born to the various thrones of the earth; the little sentence, for the most part, was forgotten by even Bible students; and yet, in perfect accord with the Word of God, it came to pass. So it will be again when "His feet shall stand upon Mount Zion," and "His law shall come forth from Jerusalem," and His scepter shall extend "from sea to sea and from the river unto the ends of the earth," "for the mouth of the Lord hath spoken it."

The First Resurrection.

¶ It will be concurrent with the Savior's appearance. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." The word "first" here simply assigns the resurrection of the righteous dead—when "the corruptible puts on incorruption" to precedence over the marvelous change of the living saints—when "the mortal puts on immortality." The rest of the sentence, however, makes the return of the Lord and the resurrection of the saints concurrent events—the latter the instant resultant of the former. At the last trump that resurrection will occur "in a moment, in the twinkling of an eye" (1 Cor. 15:52). "Then they that are Christ's at his coming" (1 Cor. 15:23). A. J. Gordon truthfully remarks, "Any doctrine of the resurrection dissociated from the Advent, must be false; * * * no atonement apart from the cross; no resurrection apart from the coming." It is "at the coming of our Lord Jesus Christ that there is to be a gathering together unto him" (2 Thes. 2:1). A writer tells of the old colored saint, father of a numerous family, who lived in Northern Georgia in 1833, when the notable meteoric display, known as "the falling of the stars" occurred. Being awakened by the noise and confusion in the street, he looked out from the window of his humble home, and seeing, as he supposed, the stars of heaven falling like snow flakes, he thought the end had come, and quickly roused his wife and children, saying: "De day ob de Law'd am at han!" Hurrying them into the streets, where the scene was indescribable, the old man turned to his companion and said, "Ol' 'oman, de Law'd am a com-in'; and jis' you take de chil'un along up to de public squar' and stop dar 'till I come. I'se gwine down in de

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gaurdin' an' see old Massa git up, and jist as soon as he do, him and me 'ill come long up to de squar', and we'll all go up to meet de Lawd togedah!" That man, incapable of reading the word for himself, had not listened to the reading and explanation of the Scriptures in vain. He knew that the Savior's reappearance would be the signal for the resurrection of every sleeping saint.

¶ **It will be accomplished by the Savior's voice.** "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." It is doubtful if there is a great event of the future that has not already been enacted upon a small scale—an adumbration of that which is to come; it is equally to be questioned if there is a great truth that has not found its symbols in some circumstance of the past. The resurrection is no exception! The resuscitations of the New Testament are the shadows of the resurrection. They were accomplished, everyone, by the Savior's voice. To the widow's son He said, "Young man, I say unto thee, arise; and he that was dead sat up and began to speak" (Luke 7:14-15). To Jarius' daughter, "I say unto thee arise. And straightway the damsel rose up and walked" (Mark 5:41, 42). While to Lazarus, who had lain "four days in the grave, he cried with a loud voice, Lazarus come forth; and he that was dead came forth" (Jno. 11:43). It is said that Calhoun was unwilling to die until they should bear him again to the Senate chamber that he might listen to Clay's voice once more—the voice he regarded as the most eloquent known to the tongue of man. But the voice of Christ will be so much more eloquent that by it the dying shall be revived and the dead quickened into life again. "The dead shall hear the voice of the Son of God; and they that hear shall live."

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¶ The resurrection will concern only the sleeping saints. "The dead in Christ" are all that are mentioned as having any part in this resurrection (1 Thes. 4:16). The explanation is at hand. "The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection" (Rev. 20:5, 6). It will require a more ingenious man than has yet employed tongue or driven pen to disprove the two resurrections of Scripture. The number of instances in which the first and second resurrections are spoken of, the easy explanation of such passages as Daniel 12:2 and John 5:28, together with the meaningful phrase "the resurrection from among the dead," as employed in Luke 20:35, Phil. 3:11, Acts 4:2—making the first resurrection clearly elective—form the chain of an argument which such men as Baines, Blackstone, Gordon, Brooks, West and others—too numerous to mention—have forged on the anvil of the Word. The translation of Daniel 12:2 by Tregelles, "And many from among the sleepers of the dust of the earth shall awake. These (that awake) shall be unto everlasting life. But those (the rest of the sleepers who awake later) shall be unto shame and everlasting contempt," instead of being "a theory created by a premillennarian to carry his point, and absolutely unknown to commentators," as one writer at least contends, is approved by such eminent rabbis as Saadia Haggion and Eben Ezra and employed by some of the best commentators, while the refusal to let the word "hour," in John 5:28, 29, refer to at least as long a period as has already been covered by its use in John 4:23 and 5:25, reveals an indisposition to be convinced. However, the utter absurdity of straining, or spiritualizing Scripture is only reached when one opponent of two resurrections comes

to treat Rev. 20:4-6, and contends that the first resurrection, there spoken of, is not that of persons at all but of "principles," an interpretation which, as one has already suggested, would present the spectacle of "principles" being beheaded "for the witness of Jesus," "principles" refusing to worship the beast, "principles" with foreheads and hands on which they decline to receive a mark, and "principles" over "which the second death hath no power," but which shall be "priests of God and of Christ." Following this to its logical conclusion, "the rest of the dead" must also be "principles," so that we could have no resurrection of persons at all."

¶ It is no argument against two resurrections to remind us that for centuries "reverent students of the Bible" knew nothing of it, any more than it is against the Great Commission, which, for the same length of time, was overlooked, neglected, and, when brought to light, ardently disputed. But to accept this biblical doctrine is to receive an inspiration to holy living such as that which characterized Paul, who cutting loose from all things that bound him to the world, affirmed his willingness to count them all but loss, "if by any means, he might attain unto the out-resurrection from the dead."

The Supreme Rapture.

¶ Returning to our preliminary sketch again we find the apostle describing it in these words, "The dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

¶ Three features of the Rapture are here clearly suggested. It will be signalized by the re-wedding of body and spirit; it will be characterized by the change of the

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mortal and the corruptible, and it will consummate the communion of the saints and the Savior.

¶ It will be signalized by the re-wedding of body and spirit. The clear significance of the phrase “even so also, them that are fallen asleep in Jesus will God bring with him,” is to the effect that “the spirits of just men made perfect” are now with God. But their bodies lie buried in sea and on land. Our coming Christ will bring the spirits down with Him, and at the sound of his voice the graves shall give up their dead. And when the body and the spirit, divorced by the last enemy, meet in the presence of our Master, He, by His word, will so wed them together that neither man nor devil will ever again divide them asunder. If one could conceive the glory that shall clothe these bodies of ours, when, redeemed from humiliation, they are “conformed to the likeness” of our Lord, and the splendor that shall mark our “spirits”—“made perfect”—he would somewhat realize the meaning of the eternal marriage of the two. This is the hour, and the event, of which the apostle wrote to the Romans—“The earnest expectation of the creation waiteth for the revealing of the sons of God, * * * for we know that the whole creation groaneth and travaileth in pain together until now; and not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our bodies.” It is little wonder, therefore, that an Old Testament prophet, which possibly speaking to quicken Israel, “dead in trespasses and in sins,” should have expressed the very thought that will characterize that glad hour when the voice of the Son shall proclaim the approaching rapture; and men shall know the more remote and more blessed meaning of Isaiah’s words, “Awake and sing, ye that dwell in the dust, for thy dew

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is as the dew of herbs, and the earth shall cast out her dead" (26:19). I have read Ingraham's "Prince of the House of David," and have tried to imagine the joy of that marriage occasion when Lazarus, whose recent decease had thrown every participant into pitiful sorrow, now resuscitated, lends by his living presence, such surpassing happiness as no wedding party had ever before experienced; but I confess frankly that the joy of the hour when all perfected spirits and all glorified bodies shall be joined by the word of the Lord Jesus cannot be compassed by my imagination! **Rapture!** is the word.

¶ It will be characterized by the change of the mortal and the corruptible. "The dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption; and this mortal must put on immortality. But when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying, Death is swallowed up in victory." What an hour? At that moment those who have come out of their graves, in the full realization of their eternal conquest, will almost tauntingly ask, of their defeated foe, "Oh, death where is thy victory?" while those who have not slept, but, by the coming of Christ the Master, have put on their immortality will voice their conscious triumph in the speech, "Oh, death where is thy sting?" and sing their joy in the sentence, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Dr. Gordon's comparison, "the charcoal and the diamond are the same substance; only that one is carbon in its humiliation and the other carbon in its glory; so is this tabernacle in which we now dwell, in comparison with our house which is from heaven," is not only full of beauty, but biblically justified. When, however, one comes to speak of the saint perfected in

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body, soul and spirit, there are no objects of earth with which to liken them. Jesus said, "They are equal unto the angels and are sons of God, being sons of the resurrection" (Luke 20:36).

¶ It will consummate the communion of the saints and the Savior. The phrase "shall together with them be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord" involves a two-fold communion—the communion of one with another, and of all with their Lord. The closeness of that communion, and the sweetness of that fellowship, finds no expression sufficient short of the marriage relation. "They that were ready went in with him to the marriage feast" (Matt. 25:10). It is little wonder that on the consummation of this event there should be heard the voice of a great multitude as the voice of many waters, and as the voice of mighty thunder, saying, "Hallelujah, for the Lord our God, the Almighty reigneth; let us rejoice and be exceeding glad. And let us give the glory unto Him, for the marriage of the Lamb is come and his wife hath made herself ready" (Rev. 10:6-7). I confess frankly that when all of this imagery of prophetic promise passes before my mind, I begin to understand the spirit and speech of Samuel Rutherford, who, while he languished in prison at Aberdeen, divided his time between singing God's praises on the one side, and pleading for the reappearance of His Son on the other, and I marvel not at his speech: "O fairest among the sons of men; why stayeth thus so long away? Oh, heavens move fast! Oh, time, run, run, and hasten the marriage day! for love is tormented with delays!"

Studying the Bible For Sermons

By Dr. C. I. Scofield
Of New York City

This article, condensed from an address given by Dr. Scofield before a New England ministerial association, is so filled with valuable suggestions as to be worthy of careful reading by all who are interested in the Lord's Work.—Editor.

I DO not know who is responsible for the form in which the theme upon which I am to address you this morning is stated. I shall not therefore be suspected of any discourteous intent if I say at the outset that to set in upon the study of the Scriptures solely for the discovery of sermon material would be to approach that Book in an unworthy spirit.

¶ St. Bernard of Clairvaux has well said: "There are those who desire to know that they may know, and it is base curiosity; there are those who desire to know that they may be known, and it is base ambition; there are those who desire to know that they may sell their knowledge for increased emoluments, and it is base avarice; but there are those who desire to know that they may be edified, and it is prudence; and there are those who desire to know that they may edify others, and it is charity."

¶ I am quite sure that whoever may have formulated the theme upon which I am to speak, his meaning included the last two motives in St. Bernard's classification, and utterly repudiated the first two.

¶ The desire to know that we ourselves may be edified, and along with this divine yearning for personal growth, enlargement, uplift, vision, transformation, which Ber-

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nard calls prudence, that other yearning for our brother man's edification which he calls charity, these motives, surely, are what we all have in mind.

¶ So understood, I count myself happy to be privileged to speak to it. We are preachers, and it is of the first moment that we shall have somewhat to preach. Whatever else the seminaries may give, they conspicuously do not give sermon stuff. How to make sermons is, indeed, taught, but the material out of which sermons are made, the English Bible—this is not taught.

¶ Let me therefore say at once that I believe the Bible will shut the doors of its interior meanings before him who comes to it simply for a sermon—yet more positively before him who comes merely for a text with which he may decorously label a philosophic or ethical homily.

¶ **The true preacher, then, comes to Scripture for the truth of God.** His primary concern is not that he shall be able acceptably to fill up thirty minutes of time twice on each Lord's Day, but that he shall himself come to a clearer, more intensely spiritual apprehension of revealed truth. A sermon—a series of sermons—may spring forth from the sacred page as he digs deep into its meanings, musing, praying over it word by word, or, for the time then present, the message may be only for his own soul. In either case, believe me, brethren, he is studying the Bible homiletically. The truth which has gone into his own life is germinant, upspringing, out-reaching in its very nature, and sometime, at the right moment, before the right audience, it will be his kingly privilege to give it forth in such wise that it will enter other lives, again to germinate and enrich.

¶ There is a reason why mere sermon searching never produces the quality of sermons of which I have spoken. That reason lies in the nature of revealed truth.

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¶ Revealed truth is fibrous rather than crystalline. It does not lie in a heap, an aggregation of unrelated truths, but is one, like a tree. If we could trace a fibre in one of those grand New England elms outside the window there from its beginning in some deepest rootlet to its termination in some swaying top-spray, we should find it twining and intertwining other fibres, perhaps in its course with every other fibre in the tree. Well, the truths of Scripture are like that. Look at the Cross. You ask, "What is being done there?" The answer is, Jesus Christ is dying there, "the Just for the unjust, that He might bring us to God," and the answer launches us out on that fathomless sea of divine love which we, in our poor, mechanical way, call the doctrine of atonement. But, you ask again, "Who is this Jesus Christ?" and the answer involves the whole doctrine of His Person. Again you ask, "But why is He dying there?" and the answer involves the whole doctrine of the being and state of man.

¶ It follows, therefore, that to go to the Bible for a sermon is largely futile, as well as ignoble, and that brings me to say the thing which is deepest in my thought to-day. This, namely: **There is a royal road to the best sermonic result of Bible study.** It is the King's highway. It begins in Genesis 1:1, and ends in Revelation 22:21. It is the way of the historians, poets, prophets, seers who spake as they were moved by the Holy Ghost; the way of the gradual upbuilding of the majestic Temple of Truth.

¶ When we have gone about it, and considered the towers, and tested the foundations thereof; when we have seen "the meat of His table, and the sitting of His servants, and the attendance of His ministers, and their apparel; His cup bearers also and their apparel; and His ascent by which He went up into the house of the Lord,"

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and so have met and known the King, **sermons** will drop from our fingers like myrrh from the fingers of the Shulamite. In other words, a sermon is a by-product, an incidental result, of true Bible study.

¶ And what is this but to say that our sermonic Bible study must be **systematic** and **comprehensive**. Let me give you an illustration of how not to do it. Some years ago a preacher who was then heard with delight and profit not only in the great city of his residence, but through all the English speaking world, told me of the agony in which his sermons were born. He said that on Monday he was complacent. Crowds had filled the church on the Lord's Day. Many pleasant commendations had reached him. On Tuesday he was hopeful for the coming Lord's Day. On Wednesday the shadow of that day began to cloud his spirit. On Thursday actual distress set in. On Friday it was agony. He feverishly turned the leaves of his Bible or read the religious papers for some theme which would fire his imagination. All in vain. Saturday came. The heavens were brass, his mind one dull despair. He said to himself, "—, your hard-earned reputation will vanish to-morrow. The crowds will come, they will look puzzled, incredulous, disgusted, and will go away saying, 'Is **that** the famous——?'"

¶ Then, in utter hopelessness he would snatch at a text, a theme, and make such preparation as he could. Sunday would come. The great throng would gather, the organ would peal, the hymns of faith and courage would lay hold upon him, he would stand up, calling desperately upon his great natural oratorical endowments—and again would charm and please.

¶ At last he came absolutely to the end of his resources,

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and resigned his church. He was well stocked with old sermons, and, calling himself an evangelist, he went forth, preaching them. For a few years "fame blew his name about," but the springs were dried up in him, and now he is little mentioned.

¶ Suppose he had become enraptured with Truth for Truth's sake; suppose by systematic, comprehensive Bible study he had saturated his being with that living Word whose very nature craves, will have, expression? Ah, my brethren, often have I pictured to myself the ministry he might have had! I have thought of him as he might have been, a man of impressive presence with a voice which was vocal velvet, nobly careless of fame, but aflame with truth, compelling thousands to hear and believe.

¶ If I may judge from much that I hear, and from the pitiful list of themes announced in the paper from week to week, many preachers are desperately put to it for sermonic material. It need not be so. The truths of Scripture were meant to be preached, but they may be richly gathered only by him who goes along the King's highway.

¶ Pardon, in closing, a personal word. I too have known the scanty store of sermon stuff; but some seventeen years ago I began the preparation of a system of Bible study by correspondence. In the preparation of that work I made three times a close study of the whole Bible. An unexpected, unlooked for result happened. Sermons lay in wait for me, fairly leaped out at me. Sermons textual, expository, biographical, doctrinal, experiential. Sermons for saints and sermons for sinners. Sermons for the sorrowing and for the joyous. Sermons for fathers and mothers and children. Sermons for busi-

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ness men and youth. I did not seek sermons, I sought truth, but sermons sought me and would not be denied, and if I should live a century I could never exhaust the material gathered during that systematic and comprehensive study of God's holy word.



"Christ is the averter of God's wrath, but more yet, He is the channel of His love."

—C. H. M.

Remember Jesus Christ

By Francis W. Starring

Denver, Colo.

2 Tim. 2:8. R. V.

LET us go back on a solemn excursion through the centuries past until we come to the saddest of all sad days. It is a day of awful and premature darkness, such as the world had never seen before. There is no natural law to explain the terrifying veil that shrouds the face of the sun before its wonted hour of setting has arrived. Advancing with anxious, trembling step, we come to the scene of that terrible climax of all the tragedies of earth.

¶ Multitudes of men, women and children are swarming over the dusty road, their faces turned toward the city gate of Jerusalem. Only a few of the stragglers are left on the rugged summit of Golgotha. By the dim light we observe them in little groups speaking to one another in tones hardly above a whisper. Some strange event has transfixed the hearts of men with a nameless dread and horror. With beating hearts we draw near the place toward which they look. With wonder we stand on the brow of Calvary, the place of the execution of criminals. Even now there are three crosses with the bodies of men hanging limply upon them. A little group of men and women with groans and cries of anguish approach the figure on the central cross. Gently the body is lowered from the blood-stained instrument of torture and death that it might be robed for the tomb. We gaze with

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astonished eyes upon the form of this lifeless criminal. But few days have passed by since this very man was familiarly known on the streets of the city as the gracious dispenser of manifold mercies upon the sick, the sorrowing and the dead. It is the Nazarene. He called Himself the Son of God. He made Himself the friend of sinners, the inviting refuge of the weary and oppressed. And this, this death of shame, is His reward from the hands of men.

¶ We would fain move on, but we cannot. Something holds us to this awful spot, and a strange fascination compels us to view the body as it is borne away. Upon it are the marks of fiendish cruelty. The back has been bruised and lacerated by many stripes from the iron-tipped thongs of the scourge. The high forehead is encircled by a crimson band from which rivulets of blood have streamed down the furrowed, suffering face. The pierced hands and feet are stained and streaked with gore. From a terrible gash in the side, made by a Roman spear, the red flood pouring out from the bursting heart and arteries has literally bathed the body in its own blood. Who is this strange victim of Calvary?

¶ His name is Jesus. He is the Son of God, who, with deliberate purpose and amazing love, yielded himself into the hands of implacable men as a sacrifice for the sins of many (1 Pet. 2:24).

¶ But is this the end? No. Three days later the returning spirit once more inhabits its body of flesh and bone, and for many days moves to and fro in loving ministry among men. And then on another wonderful day He ascends in the midst of a parting cloud to re-enter the mansion of glory, His Father's home. There, through twenty centuries, he has been engaged in a grace-filled priestly service for the children of God on earth. There

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at the portal of the glory land He has waited and watched for the return of sinners, who hear the repeating echo of His own tender appeal and promise in the words He once spoke on earth, "Him that cometh to me I will in no wise cast out" (John 6:37). Yes, there at the Father's right hand, the Savior of men, though still rejected and despised, in loving forbearance delays His coming, that by a merciful lengthening of the day of grace many might still be saved. He tarries.

It will not be long. "For yet a little while, and He that shall come will come and will not tarry" (Heb. 10:37). But, we ask, "Why does He thus delay His long promised return to earth?" It is not that the Lord is slack, but, as Peter tells us, because He is long suffering, "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). He tarries in grace, for He knows that when He comes it will be the ushering in of a day of fearful wrath and judgment upon sin and sinners (2 Thes. 1:8).

¶ Oh, laggard Christian, if such you are who read these words, awake and "remember Jesus Christ." Remember Him, the bleeding sacrifice on Calvary **for you**. Remember Him, who lives and intercedes on high **for you**. Remember Him, who soon shall part the cloudy draperies of heaven and return with a shout, the voice of the archangel and the trump of God, **for you**. Let the remembrance of our Savior, Priest and Coming King be a quickening spur, that we may go forth to do His bidding in the days of opportunity.

¶ Remember Jesus Christ.

The Two Advents of Christ

By John Currie

"For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come"
(1 Cor. 11:26).

THIS text gives us something to look at and see what Christ began, and it and others also gives us something to look forward to and see what Christ is coming to finish.

Let us take a look back and see what Jesus suffered and did for us, and as we look forward we will see what Christ is coming for. We will take four quartette looks.

¶ 1. **What He suffered in bearing our sin.** (1) As we look back we see redemption (Matt. 20:28; Gal. 3:13). When we look forward we see redemption finished (Luke 21:27, 28; Rom. 8:23; Phil. 1:6). (2) He appears with our sin (Matt. 26:28; 1 Pet. 2:24). He appears without sin, or having nothing to do with sin to them that look for Him (Heb. 9:28). (3) He appears in meekness (Ps. 22:6; Mark 15:4, 5). The great contrast, He appears in power and great glory (Matt. 24:30; 26:64). (4) He is laid hold on by death (John 19:33). When He comes it is to conquer and put an end to death forever (1 Cor. 15:20-26; Rev. 20:14; 21:4; Heb. 2:14, 15).

¶ 2. **What He suffered from friends and enemies.** (1) Friends forsake Him (Zech. 13:7; Mark 14:50). They gather together unto Him (2 Thes. 1:10; 2:1). (2) Surrounded with enemies (Ps. 22:16; Matt. 27:36). When He comes He will be surrounded with myriads of friends (Zech. 14:5; 1 Thes. 3:13; Jude 14, 15). (3) Enemies mocked and scoffed at Him (Ps. 22:13; Luke 23:35-37).

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When He comes they will tremble with fear (Rev. 6:14-17; Luke 23:30). (4) As we look back Satan is bruising Christ (Gen. 3:15; Isa. 53:5). Christ comes to bruise Satan (Rom. 16:20; Rev. 20:1-3).

¶ 3. **What He suffered in His person morally and physically.** (1) As we look back we see Him filled and covered with darkness (Matt. 26:36-44; read Ps. 88). When he comes He will be filled and covered with unapproachable light (1 Tim. 6:14-16; Acts 26:13; Rev. 21:23). (2) We see Him covered with shame (Matt. 27:27-31). He comes covered with glory (Matt. 24:30; 25:31). (3) In derision crowned and hailed King of the Jews (Matt. 27:29). He will be hailed, when He comes amid shouts of angels and saints, King of kings (1 Tim. 6:14, 15; Rev. 11:15; 19:16). (4) As he hung upon the cross the world was veiled in darkness (Luke 23:44). When He comes, from east to west will be lighted up by His glorious light (Matt. 24:27).

¶ 4. **What He suffered from God, man and Satan.** (1) At the cross, God forsakes Him because He has to do with sin (Mark 15:34). At His second coming God is with Him because He has nothing to do with sin (Tit. 2:13; Heb. 9:28; 1 Thes. 4:14). (2) As we look back we see the grave has received and is still receiving our dead (Isa. 53:9; John 19:39-42). But when He comes the grave will give up our dead forever (John 5:28, 29; 1 Thes. 4:15, 16). (3) Satan's hour and the power of darkness (Luke 22:53). But when He comes it will be His hour, yea, His everlasting day (Dan. 7:13, 14; Rev. 22:4, 5). (4) As we look back the world is judging Christ (Luke 23:1-26; John 18:28-31). As we look forward we see Him coming to judge the world (Ps. 50:3-6; Acts 17:30).

¶ This is what faith sees as it looks back. And this is

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what hope expects as it looks forward. Faith sees a bruised, crucified, dead, buried, and risen Christ. Hope expects to see a glorified Christ.

¶ Was His first advent literal and personal as He began redemption, bore our sin, appeared in weakness, was laid hold on by death? You say yes; well then, He will appear personally as He completes redemption, puts an end to sin, is seen in power when He comes to cast death into the lake of fire (Rev. 20:14).

¶ Was His first advent literal and personal when friends forsook Him, when enemies surrounded and mocked Him, and Satan bruised Him? Well then, He will appear personally when friends gather and sound Him, when foes tremble, and Satan is bruised and cast into the bottomless pit and lake of fire to be tormented forever and ever (Rev. 20:1-10).

¶ Was His first advent literal and personal when filled and covered with darkness, when shame was heaped upon Him, and when He was mocked in derision as King of the Jews, and when nature veiled her face at such treatment of her Creator?

¶ When He is covered with light, and glory as King of kings, and when nature, herself, shall bear him witness as she did at His first coming it will not be because of some spiritual manifestation, but because He, Himself, has personally appeared (Num. 14:21; Ps. 72:19).

¶ Was His first coming personal when God forsook Him, the grave received Him, the powers of darkness assailed Him, and the world judged Him?

¶ He is coming again in person. He will utter His voice and those in the grave will hear Him. Then will He judge the world and reign on David's throne forever and ever (Matt. 25:31-46).

Soul Bondage

By Thomas Moor

THERE is no safety from spiritual bondage but in a clear and continued remembrance of the full liberty which we have in Christ. Believers in all ages have much need to bear in mind the exhortation of the apostle to the Galatians: "Stand fast therefore in the liberty wherewith Christ hath made us free."

¶ Some are in bondage to the law of God, under self-condemnation, because they see that they are not perfect in righteousness, according to that law, in its spiritual meaning. From this bondage Christ makes us free; for He Himself is the end of the law for righteousness to every one who trusts in Him. He is its end as to its penal demands, for He died to satisfy them. He is its end as to the perfect righteousness it requires for full acceptance before God, for by His perfect obedience all His believing ones are made righteous with an everlasting righteousness. In this liberty we need to stand fast.

¶ Others are in bondage to religious ordinances. They know that there is no salvation apart from Christ. They know that His death is necessary for their salvation; but they think that ordinances also are necessary. With them salvation is thus partly by the death of Christ, and partly by the due observance of religious ordinances. This was the bondage into which the Galatians had been brought by false teachers greatly to the dishonor of the finished work of Christ. They did not reject Christ and seek to be saved by works only. They would indeed rely upon Christ, but they would also rely upon their observ-

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ance of religious rites and ordinances. This the apostle told them would ruin all. Christ would profit them nothing. They would still remain under the condemnation of the law of God. Alas! this is what many are doing now, to the great bondage of their souls. From this bondage the way of deliverance is to make Christ all. The soul looking to Him and knowing that He is God's only way of salvation, and that God's way is sure, and His work perfect, and His word true, ceases altogether from any reliance whatever upon religious rites and ordinances, and is satisfied to rest its security on that way, and word, and works alone.

¶ Others again are in bondage, not because they hope to do anything themselves to honor the law, or to make their salvation more secure by ordinances, for they know that Christ alone is sufficient both for perfect deliverance and for their standing in perfect righteousness before God; but they are in bondage because they look to their doings to find an evidence that they have an interest in this complete work of Christ. This may seem a very humble and God-honoring mode of action, but it is really neither; and besides, it is sure to bring upon the soul increased and grievous bondage. It is not humble, for there is a looking out for self-goodness. It is not God-honoring, for there is dissatisfaction with the sure word of God. It engenders soul bondage, for it can never give a satisfactory evidence to warrant the appropriation of such infinite blessings. Out of this bondage right thoughts of Christ and His salvation will deliver the soul; for in our thoughts of Himself is found our true evidence of having an interest in His finished salvation, His own word being witness; for if our need leads us to Him alone for help; if our sin-sick state leads us to Him alone for healing; if our lost condition leads us to trust in His

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astonishing death alone for salvation; we have the sure evidence that we are His. To all such, how assuring are His words: "Him that cometh unto me, I will in no wise cast out."

¶ Some are in bondage from wrong views of faith. Their cry is, "I want faith. I know that salvation is free, and that it is all in Christ; but I want faith. I am wretched because I have no faith; and my salvation all depends upon my faith. I know it is the gift of God; and I am continually praying to God to give it to me and I shall never be happy until I have got it." This also is sore bondage, from which full deliverance is found in looking only to Christ, and thinking only of Him. So many look for faith instead of looking only to Christ. They do not see that in doing this the primary object of their desire is not Christ, but faith. If such an one be conscious that he is guilty before God, and utterly unable to do anything to save himself—if he knows that God's only way of saving sinners is through Jesus Christ, His Son, whom He sent to be the Savior by suffering and dying in their stead; and who also was raised again from the dead, and ascended into heaven—if he has no other hope for the salvation of his soul but in the Lord Jesus thus dying, he already possesses faith, the faith for which he has been so long seeking and praying; and he would have had the full consciousness of this, had not his seeking for faith, and looking for faith, instead of looking only to Christ, brought him into such bondage that his eyes were blinded to his real condition as already possessing faith and already possessing salvation.

¶ Soul bondage is also caused by relying upon faith as a kind of qualification by which to find acceptance with Christ; whereas the consciousness of sinnership and need is the only true and scriptural qualification for acceptance

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by Him, and the only personal claim to His salvation. To those under this soul bondage how welcome should be the words of the Lord Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Yes! it is our burdened, guilty soul that brings us to Jesus for salvation, and it is that only which brings us a hearty welcome from Him.

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

—Rev. 5:12.

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Initiation

"In every thing and in all things I am **INITIATED** both to be full and to be hungry, both to abound and to suffer privation" (Phil. 4:12—J. N. D.'s Version).

SECRECY always has a charm for the natural man. It is this which in greatest measure attracts to the many orders and societies which profess to have knowledge of something hid from others. In religions also the same craving for secrets has been freely made use of by the priests of these false systems. Mysteries, strange and secret rites have been the attractions by which the unlearned have been allured,—mysteries which in many cases were but the "hidden things of darkness," revolting and degrading ceremonies which revealed only the utter corruption of the heart of man, and drew him on into still greater depths of evil. It was charged by the enemies of Christianity that, while its outward teachings were moral, its secret and hidden practices, known only to the initiated, were dark and terrible orgies, revolting even to the heathen mind. In reply, it could be truthfully said, of course, that this was utterly false,—that Christianity had no secrets, nothing for the initiated beyond the simple and clear and holy teachings of God's blessed Word. It is true indeed that "we speak wisdom among them that are perfect," but this is only the unfolding of that which every babe in Christ knows in an elementary way.

¶ But there **are**, in one sense, secrets in Christianity known only to the initiated,—secrets, not of the intel-

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lect, but of the heart, learned, not by study, but through experience. In blessed contrast to the empty husk that man has to offer as his secret, Christianity offers a solid reality. But one must be initiated to learn what these secrets are. They are not hidden from view, we can read in a few words what they are, and yet there must be initiation to properly appreciate them. There must be the learning by experience, by denying self, either as to worthiness or power, which answers to initiation.

¶ What, then, was the secret the apostle had learned by initiation? It was simply this: a satisfaction of soul under all circumstances, a quietness of heart no matter what need oppressed,—a quietness which, as it could not be disturbed by trial, could not either by prosperity. It does not seem to be a great secret at first sight, but the longer we dwell upon it, the more will we see how deep and far-reaching it is. With many, how easily does trial oppress! They forget the admonition which speaketh to us as sons—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him." Trial comes, and it overwhelms them. It may be loss of property, and they mourn as though they had forgotten that "better and more enduring substance" "reserved in heaven." Repining, they lose the opportunity of knowing the fellowship of Him who, though He was rich, yet for our sakes became poor. They are not initiated. Or health fails, giving a good opportunity to show the precious truth that "though the outward man perish, the inward man is renewed day by day." But instead of bowing to a Father's loving dealings, the person grows morbid, selfish, becomes nervously sensitive, and exhibits not the power of grace, but of selfishness. Why this failure? The person has not been initiated, has not learned the secret how to suffer need. And, so, without multi-

plying illustrations, whatever the circumstances of trial may be, if possessed of this happy secret, all is for our profit. Or, on the other hand, are our circumstances prosperous? unless possessed of this secret, we will not “know how to abound.” Many a Christian who has walked humbly and closely with God in sorrow, poverty, obloquy, has grown cold and careless when earthly joy and wealth were given. Nor is this because there is inherent evil in wealth or prosperity; surely our God does not delight in making our circumstances uncomfortable. The trouble is with our corrupt hearts (Sodom’s plains have allured many a poor Lot on to shipwreck),—hearts which cannot be trusted. What is the remedy? Not the hair-cloth garment, or the vow of poverty, but the initiation into this secret.

¶ But looking deeper, we find in this epistle to the Philippians the very root of the secret. It is the person of our blessed Lord as the object before the apostle’s heart—he knew Him, longed to know Him more—that kept him above all circumstances whether of joy or sorrow. along with it, and yet it speaks of an experience which is that of but few. Take the second chapter, as giving the habit of mind in the believer, how little we know of it! or the third, where we see him pressing on with ever-increasing speed toward a prize, which is a precious, glorified Christ; and we do not wonder that the man whose whole heart is after that Object should know how to be abased or to abound. He was indeed initiated,—he had a secret which would take him through all circumstances, and show him how to distill sweetness and blessing from every bitter and baneful happening. The “fathers” in 1 Jno. 2 were initiated—they knew Him that is from the beginning. They need no warning so long as that One is before them.

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¶ But there is a counterfeit to all this. We have been speaking of that rest of soul with Christ for its object which is the secret to be learned by the believer, and which lifts him above circumstances. There is an indifference to circumstances which is nothing but selfish sloth. The truly initiated one is not unmoved by circumstances,—he weeps at sorrow and rejoices in blessing, but these things do not hold his heart captive. Let us beware of mere indifference; it is most benumbing and dangerous.

¶ When a neophyte sought initiation into the mysteries of a heathen religion, he had to give himself up to his guide. He knew not what was before him; but at all cost, he was determined to learn. So if we are to learn—really learn the “secret of the Lord,” there must be the abandonment of self, that Christ may be all.

¶ Even here we can know something of the joy of having a secret with the Lord,—of getting a glimpse of that “white stone” which is given to those who in days of looseness hold fast to Him.

Prayer

By James P. Duncan

V. NEW TESTAMENT, EXCEPT PAUL'S EPISTLES.

A. RECORDED PRAYERS.

1. Christ.
 - (a) As a model (Matt. 6:5-15; Luke 11:2-4).
 - (b) Last prayer with disciples (John 17).
 - (c) In Gethsemane (Matt. 26:36, 39, 41, 42, 44; Mark 14:32, 33, 35, 38, 39; Luke 22:40, 41, 44).
2. Peter (1 Peter 5:14; 2 Peter 3:18).
3. Jude (Jude 24, 25).
4. John.
 - (a) As an individual (Rev. 1:4-7; 22:20, 21).
 - (b) In vision.
 - (1) Elder (Rev. 4:11; 11:17, 18).
 - (2) Martyrs (Rev. 6:10; 15:3, 4).
 - (3) Sinners (Rev. 6:16, 17).
 - (4) Angels (Rev. 16:5, 6).
 - (5) Altar (Rev. 16:7).

B. PRAYERS WITH A SPECIAL OBJECT.

1. Healing (Matt. 8:2, 3, 5-9, 13, 25, 26; 9:18, 25, 27, 29; 15:22, 25, 27, 28; 17:15, 16, 18; Mark 1:40, 41; 4:38, 39; 5:23, 42; 7:26, 28, 29; Luke 5:12, 13; 8:24; 9:38-40, 42; Acts 9:40; 28:8).
2. Information (Acts 1:24, 25; 8:34).
3. Mercy (Matt. 18:26, 29; 20:30, 31, 33, 34; 25:11; Mark 10:47, 48, 51, 52; Luke 17:13, 14; 18:38, 39, 41, 42; Acts 8:24).
4. Rich man in Hades for water and a messenger (Luke 16:24-32).
5. For strength to escape and resist Satan (Luke 22:32, 40).
6. Salvation (Matt. 14:30, 31; Luke 23:42; 3 John 2).
7. Son (Luke 1:13).
8. Gift of Holy Spirit (John 14:16; Acts 4:31; 8:15, 17).
9. Stephen for the reception of his soul and the forgiveness of enemies (Acts 7:59, 60).
10. Helpers (Matt. 9:38; Luke 10:2).
11. Christ for the cup to pass from him (Matt. 26:36-44; Mark 14:32-39; Luke 22:40-46).
12. Christ's coming (Mark 13:33; Luke 21:36).

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C. PRECEPTS ON PRAYER.

1. Christ to disciples.
 - (a) Instruction (Matt. 6:5-15; 7:7-11; 18:19; 21:22; Mark 9:29; 11:24, 25; Luke 11:2-4, 9, 10; 18:1-8; John 14:13, 14, 16; 15:16; 16:23, 24, 26; 17:1-26; Matt. 26:53; 5:44; 24:20; 17:21; Mark 13:18; Luke 6:28).
 - (b) Warning (Mark 12:40; Luke 18:10-14; 20:47; Matt. 23:14).
2. Quotation and example from the Old Testament (Matt. 21:13; Mark 11:17; Luke 19:46; Acts 2:21; James 5:17, 18).
3. Disciples' instructions.
 - (a) James (James 1:5-7; 4:2, 3, 8; 5:13-18).
 - (b) Peter (1 Peter 1:17; 3:7; 4:7; 3:12).
 - (c) Jude (Jude 20).
 - (d) John (1 John 3:23; 5:14, 15, 16; Rev. 22:17).
4. Sayings of others.
 - (a) John in vision (Rev. 5:8; 8:3, 4).
 - (b) Blind man (John 9:31).
 - (c) Martha (John 11:22).
5. Examples.
 - (a) Multitude (Luke 1:10).
 - (b) Anna (Luke 2:37).
 - (c) Disciples (Acts 1:14; 3:1; 4:24-30; 6:4; 10:9).

D. WHO OFFERED THE PRAYERS.

1. Rich man in Hades (Luke 16:24-31).
2. Sorcerer (Acts 8:22).
3. Hypocrites (Mark 12:40).
4. Pharisee and publican (Luke 18:10-14; 5:33).
5. Malefactor (Luke 23:42).
6. Diseased ones (Matt. 8:2, 3, 5-9, 13; 9:8, 25, 27, 29; 15:22, 25, 27, 28; 17:15, 16, 18; 20:30, 31, 33, 34; Mark 1:40, 41; 7:26, 28, 29; 10:47, 48, 51, 52; Luke 5:12, 13; 9:38-40, 42; 17:13, 14; 18:38, 39, 41, 42; Acts 9:40; 28:8).
7. Sinners in general (Rev. 6:16, 17).
8. Ruler (Matt. 9:18, 25).
9. Demons (Matt. 8:31; Mark 5:12, 13; Luke 8; 28:21-33; Mark 5:17, 18).
10. Gentiles (Matt. 8:5-9, 13; 15:22, 25, 27, 28; Mark 7:26, 28, 29; Acts 8:34; 10:2, 4; 21:5; 10:30).
11. Disciples (Matt. 6:5-15; 8:25, 26; Mark 4:38, 39; Acts 1:14; 3:1; 4:24-31; 6:4; 10:9, etc.).
12. Converts (Acts 2:42, 47).
13. Church (Acts 12:5, 12).
14. Saul or Paul (Acts 9:11; 14:23; 16:13, 16, 25; 20:36; 28:8; 22:17).
15. Christ (see above).

E. WHEN TO PRAY.*

I. Example of Christ (see 1 Peter 2:21).

(a) All great events of His life preceded by prayer.

- (1) Baptism (Luke 3:21, 22).
- (2) While His fame spread (Luke 5:15, 16).
- (3) While He appointed His disciples (Luke 6:12, 13).
- (4) When He announces His crucifixion (Luke 9:18).
- (5) When He was transfigured (Luke 9:28, 29).
- (6) Before He taught the disciples to pray (Luke 11:1).
- (7) Before Peter sinned (Luke 22:32).
- (8) Before His betrayal (Matt. 26:36-44; Mark 14:32-39; Luke 22:32-46).
- (9) On the cross (Matt. 27:46; Mark 15:31; Luke 23:34, 46; John 19:30).
- (10) Before breaking bread (Matt. 15:36; 26:26, 27; Luke 24:30).
- (11) Before walking on the water (Matt. 14:23; Mark 6:46).
- (12) With disciples (Matt. 11:25, 26; Mark 1:35).
- (13) While with children (Matt. 19:13).
- (14) Before ascending (Luke 24:30).

(b) Many decisive acts were followed by prayer.

- (1) Healing of the leper (Luke 5:16).
- (2) When disciples profess faith in Him (Luke 9:18).
- (3) When He starts on a journey of healing (Mark 1:35).

(c) He prayed more as He grew busier (Mark 1:35; Luke 5:16; 4:42).

* It is to be noticed, that in the gospel of Luke, our Redeemer is presented as praying in connection with many of His deeds when the other gospels omit the fact that He did **then** pray. We are all more or less familiar with the teaching that the gospels are designed to present Christ in four different aspects. These are generally given as follows: Matthew shows Christ as the King; Mark, as the Servant; Luke, as the Son of Man; and John, as the Son of God. Combining these two facts, we see that Christ, in the aspect of His life in which He is more nearly like our sinful selves, is the man of prayer. We should learn and apply this lesson, for two reasons: the example of Christ and the will of God. God's will is for our ultimate good and is revealed by Christ, the godly men of past dispensations, our experiences, and—the most important—the Word of God. (See 1 Thes. 5:17; Col. 1:3, 9; 4:2, etc.)

2. When believers prayed.

- (a) In danger (Matt. 8:25, 26; 14:30, 31; Mark 4:38, 39; Luke 8:24; Acts 6:6; 7:59, 60; 12:5, 12; 14:23).
- (b) In doubt (Acts 2:21).
- (c) In sickness (Acts 9:40; 28:8; James 5:14, 15).
- (d) In judgment (Rev. 15:3, 4; 16:3-6).
- (e) At a stated time (Luke 1:10; Acts 3:1; 16:13, 16, 26).
- (f) For one another (Acts 13:3; James 5:16; 3 John 2; Jude 20).
- (g) They joined in (Acts 4:24-30).
- (h) They continued in (Luke 2:37; Acts 1:14; 2:42, 47; 6:4; 10:2, 4, 9, 30, 31; 11:5).

Truth in Type

Conducted by
Aaron Schlessman

JOSEPH SETTING FORTH THE WORK OF CHRIST DURING THE TRIBULATION PERIOD.

CHRIST.

1. The children of Israel will be dispensed.
Amos 8:8, 9.
Zech. 10:9.
2. The tribulation period shall be a time of great famine.
Matt. 24:7.
3. The Lord will provide for the people of Israel in the midst of the tribulation period.
Rev. 12:6.
4. Christ has ample supply for the needs of His people during the tribulation period.
Rev. 12:6.

JOSEPH.

1. The children of the old man (Israel) were dispensed. Gen. 46:5-7.
2. It was a time of great famine. Gen. 43:1.
Gen. 41:57.
3. Joseph provided food for the children of Israel in the midst of the famine without cost. Gen. 42:25.
4. Joseph has in store ample provision for the needs of both Jew and Gentiles. Gen. 41:55.
Gen. 41:57.

¶ Joseph as a type of Christ during the Grace age was clearly set forth in the last issue of "Grace and Truth."

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We now turn to Joseph setting forth the work of Christ during the Tribulation period. We use this term to designate the whole period of earthly history, between the Rapture and the Revelation, or the period which immediately follows the Grace age, at the end of which the church, or the body of Christ (Col. 1:18), is caught up in the clouds to meet the Lord (1 Thes. 4:16, 17).

¶ This is a period of unequaled trial, sorrow and calamity, "For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be" (Matt. 24:21). It is a period of spiritual darkness and open wickedness. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Peter 3:3, 4). It is the night of the world (John 9:4; Luke 17:34). But the church, which is not of the night (1 Thes. 5:4, 5), will escape it, by the Rapture, and stand before the Son of Man (Luke 21:36). The children of Israel are scattered, but a third part of them will be brought through it (Zech. 13:9), and for the elect's sake the days of this culminating tribulation shall be shortened (Matt. 24:22) by the revelation of Christ (2 Thes. 1:7; 2:8). From Isaiah, chapters 24 to 28, an idea may be gained of the terrible character of this period.

¶ The children of the old man (Israel) were dispersed, removed from their own land to Egypt. "And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob,

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and all his seed with him" (Gen. 46:5-7). The children of Israel will be dispersed. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will **not utterly destroy the house of Jacob**, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations" (Amos 9:8-9). "And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again" (Zech. 10:9).

¶ With the Israelites, this was a time of great famine.

"The famine was sore in the land" (Gen. 43:1); "And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands" (Gen. 41:57). The tribulation period shall be a time of great famine. "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7). That the Lord was speaking of the tribulation period in this twenty-fourth chapter of Matthew cannot be doubted, for in verse 29 He says, "**Immediately after the tribulation** of those days shall the sun be darkened, . . . and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven."

¶ Joseph provided food for the children of Israel in the midst of the famine without cost. "Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus he did unto them" (Gen. 42:25). The Lord will provide for the people of Israel in the midst of the tribulation period. "And the woman (which is Israel) fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thou-

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sand two hundred and three score days" (Rev. 12:6). We are told also that God has shortened those days. He is the One who watches over them. "Except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22).

¶ Joseph has in store ample provision for the needs of both Jew and Gentile. "When all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do" (Gen. 41:55), "And all countries (Gentile and Jew came into Egypt . . . because the famine was so sore in all lands" (Gen. 41:57). Christ has ample supply for the needs of His people during the tribulation period. "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days" (Rev. 12:6). Their daily provision is provided by God. He is the only One who can supply in time of need.

¶ Blessed be the God and Father of our Lord Jesus Christ.

(To be continued.)

Outlines for God's Workmen

Gathered by
Robert Regan

CHRIST THE MEASURE OF THE BELIEVER'S SEPARATENESS FROM THE WORLD AND HIS ENTRANCE INTO IT.

¶ "They are not of the world, even as I am not of the world" (John 17:16).

¶ "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

¶ Christ is the standard for all our life; we know ourselves only as we know Him; we settle all doubtful questions by referring to Him. One of the most important questions is our relation to the world. We are making mistakes here on both sides, sometimes holding ourselves too much apart from it, sometimes entering too deeply into it: becoming monastic, and becoming worldly. In these two passages Christ teaches us our right attitude. Separateness is put first: we must know that we are not of the world before we are ready to be sent into it; the divine side of life is before the human.

I. THE BELIEVER IS NOT OF THE WORLD, even as Christ was not (John 17:16).

¶ (a) Like Him, we have a **birth not of the world.** (Luke 1:35; John 1:13). Christ, born of Mary, had a human nature; born of God, had a divine nature also. We are born of earthly parents, and so are human, but have another birth from God, by which

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we are divine (2 Peter 1:4). This is as true and real a birth as the first one was.

- ¶ (b) We have a **Father not of the world** (John 5:18; Rom. 8:15). Christ was the Son of God; but we also are His sons, and all that sonship implies is ours. Study the wonderful meaning of sonship all through the New Testament, both as to Christ and to ourselves, and see the wonderful points of resemblance between Him and us.
- ¶ (c) We have an **experience not of the world** (John 4:32; 1 Cor. 2:9, 10). Experiences are always in the line of the nature, and a divine nature will have divine experiences. Christ's joys and sorrows, longings, triumphs, hopes, were such as the world knows nothing of. So ours. See Paul's revelation of himself in his epistles.
- ¶ (d) We have a **power not of the world** (John 16:32; Phil. 4:13). Christ's human nature would have been crushed under His burdens but for divine support. We have the same Supporter, and are borne up under the same burdens.
- ¶ (e) We have a **home not of the world** (John 14:2, 3). Christ was in exile here, had not where to lay His head. Real rest of heart could not be His till at home with God. So with us; we have pleasant surroundings, fair world, dear friends, but the home feeling will not be ours until

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we are in our eternal resting-place with our Father and our Elder Brother.

¶ These are the great points of separateness from the world. They are not accidental, but essential; not arbitrary, but necessary; not to be assumed temporarily and then laid aside, but always present with us; not outer badges, but inner realities; not diminishings from, but additions to, ourselves; not based on our experience and purpose, but on His appointment, and accepted by faith, and that grow in us as we study Christ.

¶ Yet what shall be the practical result of this conscious separateness? Hold ourselves aloof from the world, entering neither into its pleasures nor its work? Surely not; whatever is right for any man is right for a Christian. See how Christ entered into life, how close He came to men. He was called Son of Man. But Christ was in the world because He was sent here. Study the word "sent" in connection with Christ. Always there rested on Him the sense of a mission. And we are "sent" into the world, even as He was. A Christian is a "sent" man, an ambassador on a mission. We are sent into joy, into sorrow, into home life, and into business, into conspicuousness, and into obscurity. Our warrant for being in any place, or accepting any experience is that we are "sent" into it. And if sent, of course with an object. Our master sends us on no objectless errands.

II. THE BELIEVER IS SENT INTO THE WORLD, even as Christ was (John 17:18).

- ¶ (a) **To reveal the Father** as He did (John 1:18; Eph 5:1, 2). God is unknown out of Christ. His holiness, love, mercy, readiness to hear prayer, all the wealth of His Fatherhood are understood only as we see Christ. We in turn are to be revelations

of the unseen Christ. He is in heaven, and men are to understand Him by seeing us. "A Christian is the world's Bible." Therefore we are to pattern constantly after Christ.

- ¶ (b) **To seek and save the lost** as He did (Luke 19:10; Matt. 28:19). Christ was here to reach and rescue men. That was His uppermost thought in every interview with the unsaved; at a feast, at the receipt of customs, by the Sea of Galilee, at the well of Samaria. His miracles had the same end. In the greatness of His love, He at last died to achieve this end. We are here to carry on this same work. We are the world's salt and light, its witnesses, preachers, ambassadors. Every station is a pulpit, every experience another text, every life a sermon. We are in the world because the world needs us, and when our work is done our Father will call us home. Never be without some souls for whose salvation you are definitely laboring. Let every day deliver its message.

¶ Emphasize Christlikeness in both aspects. We cannot be too separate from the world, nor can we get too near to it: cannot be too divine, nor yet too human. Draw close to Christ in faith and self-surrender; draw close to your fellows in love and help. Thus your life will reproduce His life.

Rev. E. P. G.

The Sunday School Lesson

Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated
Conducted by George W. Wise

REVIEW OF KINGDOM OF JUDAH.

Golden Text: Psa. 34:14. September 3, 1911.



OR full exposition of these lessons see "Grace and Truth" for July and August. Note with particular emphasis the great truths which the Lord has reiterated throughout the nine lessons. Make much of the types and prophecies of Christ, and do not fail to discern the personal application of each truth.

- Lesson 1—July 2, 1911: Isaiah's Prophecy Concerning Sennacherib, Isa. 37:21-36. Golden Text, Psa. 46:1.
Lesson 2—July 9, 1911: The Suffering Servant of Jehovah, Isa. 52:13—53:12. Golden Text, Isa. 53:6.
Lesson 3—July 16, 1911: Manasseh's Wickedness and Penitence, 2 Chron. 33:1-13. Golden Text, Isa. 1:16, 17.
Lesson 4—July 23, 1911: Josiah's Devotion to God, 2 Chron. 34:1-13. Golden Text, Eccl. 12:1.
Lesson 5—July 30, 1911: The Finding of the Book of the Law, 2 Chron. 34:14-21. Golden Text, Psa. 119:11.
Lesson 6—August 6, 1911: Jeremiah Tried and Acquitted, Jer. 26:7-19. Golden Text, Psa. 27:1.
Lesson 7—August 13, 1911: Jehoiakim Burns the Prophet's Book, Jer. 36:21-33. Golden Text, Isa. 40:8.
Lesson 8—August 20, 1911: Jeremiah Cast Into Prison, Jer. 37:4-21. Golden Text, Matt. 5:11.
Lesson 9—August 27, 1911: Judah Carried Captive to Babylon, Jer. 39:1-10. Golden Text, Num. 32:23.

Thought Producers.

1. What was Hezekiah's means of defense? Prayer. Should we seek help in the same way? Phil. 4:6, 7; Heb. 4:16.
2. What is the nature of man? Rom. 3:10-18, 21. What has Christ done for him? Bore his sins (vs. 8; 1 Peter 2:24; Rom. 8:3). What does he who accepts Christ's sacrifice have? 1 John 1:7; John 10:28.
3. Did God warn Manasseh and his people? He did. Does God speak a word of warning to every sinner? John 3:18, 36.

G r a r e a n d T r u t h

4. What manner of walk was Josiah's? It was pleasing to God. How would God have the believer live? Rom. 12:1; 1 Cor. 10:31; 2 Cor. 6:17.

5. What did Josiah do about the neglected word? Heeded it. What is the Christian's duty toward the Word? John 5:39; 2 Tim. 2:15.

6. What did Jeremiah boldly proclaim? The words that God gave him. What would God have His servants proclaim? His Word; not a part of it (2 Tim. 4:1, 2.)

7. Did Jehoiakim's burning of the roll destroy God's Word? No. Can God's words ever be destroyed? Matt. 24:35; 1 Peter 1:25. What is in store for those who reject God's Word as did Jehoiakim? John 12:48; 3:18.

8. Why was Jeremiah cast into prison? Because he boldly proclaimed the truth. May proclaimers of the truth today expect opposition? Jude 3:9; 1 Tim. 4:1, 2.

9. Was Zedekiah able to escape punishment? No. Is there any escape for those who fail to turn to God? John 3:36; Rev. 20:11-15.

11. What did Daniel do? Kept himself from defilement. What should every believer do? James 1:27; 2 Cor. 6:17; 1 Cor. 6:20.

12. What did the three Jews do? Put their trust in God and stood firm for Him. Can we not do the same at all times? Psa. 27; Phil. 4:6, 7; Heb. 13:5.

13. What did God do for Daniel? Delivered him. What has God said He would do for all who put their trust in Him? Psa. 34:7, 19; Col. 1:13; 1 Thes. 1:10; 2 Pet. 2:9.

DANIEL AND HIS COMPANIONS.

Dan. 1:8-20. September 10, 1911.

Golden Text: Rom. 14:21.

DANIEL and his companions, captives in Babylon, enjoyed a freedom of which their Chaldean captors were ignorant. Their conduct in the unfavorable environment of an oriental court gloriously illustrates the true freedom of the children of God (John 8:36).

1...A Purpose for God in the Heart (vs. 8-16). Among the well favored Israelites who were brought into prominence among the Chaldeans because of their learning and wisdom were Daniel and his companions, Hananiah, Mishael, and Azariah. They were given new names (vs. 7), provided with instructors in the Chaldean tongue and learning (vs. 4), and appointed a daily provision of the king's meat and wine (vs. 5). But for a Jew the king's meat and wine could only mean defilement. This must be so either because of the heathen custom of offering meat to idols or because it was not prepared according to the requirements of Jewish law in Deuteronomy (Deut.

Grace and Truth

12:23-25). Unwaveringly true to his convictions, Daniel purposed in his heart that he **would not defile himself**. Much was involved in this course.

First—It involved the possibility of incurring the displeasure of the king, for even the prince of the eunuchs, as much as he loved Daniel, feared that his own head would be endangered by their abstinence (vs. 10).

Second—It involved the risk of being ridiculed as peculiar and fanatical, for it was regarded as quite the thing for health and beauty to live upon the viands of the king's table. The prince of the eunuchs was undoubtedly honest in thinking that for Daniel to deny himself the meat and wine would be to jeopardize his physical well being. But who should care for the opinions of men when God's will is known and certain? A "thus saith the Lord" from the law of Jehovah had more weight with Daniel than any dictum of public opinion. "To the law and to the testimony" is the cry sorely needed today among the people of God (Isa. 8:20; Job 23:12).

But with Daniel's firmness was coupled that rarely beautiful courtesy so often sadly lacking in strong, unbending characters. Daniel needed no test of the matter, but to win his point without giving needless offense he suggested a ten days' trial, by which the effect of his proposed diet might be determined. To this Melzar readily agreed. At the end of the ten days the Hebrews were found to be "fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Thus was it established that God's will for His children was for their highest good. By every test the Father's will is proven to be the very best for all concerned. Therefore we pray, "Thy will be done." See Matt. 6:10; 26:39; 1 John 5:14.

God give us Christians who do not yield to every adverse wind that blows; Christians who purpose in heart not to be defiled. What are the things that defile? Their name is legion. The theater, the card table, the dance, the questionable occupation for money getting, the worldly organization, and all things that vitiate the spiritual powers of the believer in Christ.

2. **A Blessing from God in the Life** (vs. 17-20). Separation from the defilement of the world means separation **unto God**. As a result of the purpose in the hearts of these four there came into their lives a great blessing, the gift of knowledge and wisdom from God. To Daniel was given a special understanding in all visions and dreams. The sequel shows in what a remarkable manner he was used of God for the glory of His holy name. The purpose in the heart of Daniel was indeed essential to the great blessing which later came into his life. There are two sides to separation. It is **from** the defilements of the world. It is **unto** God. Note well the three great results of this purpose in heart.

One—They received from God gifts of knowledge and wisdom (vs. 17). The greatest gifts and blessings of God come

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to the undefiled, to those who are humbly submissive to the will of God, and courageous enough to brave the world's scorn in obedience to Him (2 Cor. 6:17, 18).

Two—They were made of service to the very men to whom their decision would at the first seem most preposterous and foolish. The very world that condemns and sneers at the separated Christian can only profit by such consistent, Spirit-led lives. The worldly Christian is of no use to the world before which he bends. The man who cringes before public opinion becomes a public enemy. The best friend of the lost men of this godless age is the man who condemns and separates himself from its sins (Rom. 12:2).

Three—They not only were made useful to Nebuchadnezzar, but became instruments wielded for the glory of God. Jesus Christ can only be glorified in those who are undefiled and yielded to Him (2 Tim. 2:21).

Thought Producers.

Introductory. During whose reign was Daniel carried to Babylon? Vs. 1, 2 Kings 24:1, 2. For what purpose were Daniel and his companions carried to Babylon? Vs. 3, 4. What kind of provision did the king appoint them? Vs. 6.

Verse 8. What did Daniel purpose? Not to defile himself. What is it that defiles a man? Matt. 15:11, 18-20. How are we cleansed from such? 1 Cor. 6:11. Having been thus cleansed, what is the believer's duty? James 1:27; 2 Cor. 6:17; 1 Cor. 6:20. Where does he find strength to accomplish these things? 2 Cor. 12:9; Heb. 4:16.

Verse 10. Whom did the prince of the eunuchs fear? His king. Why? He was afraid of losing his life. Should we not expect the unbeliever to fear death? John 3:36; 1 Cor. 15:56; Rev. 20:14, 15. But what is the Word of God to His followers? Luke 12:32. Why can the believer rest free from fear? Psa. 27:1; Heb. 2:14, 15; 1 Cor. 15:54, 55.

Verse 17. Who gave knowledge and skill to the four children? God. Who will give us knowledge if we but ask Him? James 1:5-7; Prov. 2:6. What is the power of the wisdom that God gives? Luke 21:15; Acts 6:10.

Verse 20. What was the position of the four Jews as compared to the wise men of the realm? They were ten times better. Why? Because their knowledge came from God (vs. 17). Where must those who would have true wisdom get it? From God (1 Cor. 2:6-13).

DANIEL'S COMPANIONS IN THE FIERY FURNACE.

Daniel 3:13-28. September 17, 1911.

Golden Text: Heb. 13:6.

HONOR is often in the thorny accusation of enemies rather than the flowery encomium of friends. It was true of these three Hebrews. Knowing the character of Nebuchadnezzar and his demand for idolatrous obeisance to the golden image in the plain of Dura, no finer tribute could have been brought to Shadrach, Meshach, and Abednego than came unsought in the malicious charge made before the king, "These men, O king, **have not regarded thee.**"

1. **Courageous Resistance** (vs. 13-18). Out of a vast assemblage gathered to pay respect to Nebuchadnezzar and his golden image, three men, Jews, dared to resist the proclamation of the king. For to obey the monarch on this occasion would have been to disobey their God.

Such resistance was indeed courageous. They were compelled to brave the fury of the great king, the opposition of the vast multitude, and the prospect of a horrible death in the furnace of fire. They were **wise** enough to know what might be the consequence of their action. They were **brave** enough to determine upon the right course regardless of consequences. They were **trustful** enough to look to their God for protection from danger. Two questions of Nebuchadnezzar are worthy of special consideration.

(1) "Is it true" (of purpose)? He would know whether their action was deliberate resistance of his will or not. He was soon to learn that these men were willing, as all should be, to **defy man** rather than disobey God. Their action was of purpose. Compare Acts 4:19-20; 5:29; Gal. 1:10.

(2) "Who is that God that shall deliver you?" This sounds like Pharaoh (Ex. 5:2), and like Sennacherib (Isa. 36:20). How pride exalts a man, causing him to boast even against the Almighty!

But the answers of the Hebrews are equally noteworthy:

(1) "We are not careful (do not need) to answer thee in this matter." They could safely trust God to defend His own reputation and answer for Himself (Psa. 111:1-4).

(2) "If it be so . . . God . . . is able to deliver . . . and He will deliver us out of thine hand" These were men who knew God, and thus were able to commit themselves into His hand. Praise His name! Whatever be our case, our God is able and He will deliver His own (Heb. 13:6; Psa. 121:4).

(3) "But if not . . . **we will not** serve thy gods." This is heroic faith. Whether their God should deliver them from the furnace of fire or provide grace to keep them through its torturing flames was for Him to decide. However that might

be, the determination of these servants of Jehovah was the same, they would not serve false gods, they would not bow to the image. Willingness to trust and obey through fiery trial is better than willingness to trust and obey with no trial in prospect (Acts 16:25; 2 Cor. 12:7-10).

2. **An Astonishing Deliverance** (vs. 19-25). Bound in their garments, the three were cast into the raging flames to what seemed certain death. So fierce was the fire that it consumed the men who gave the victims to the furnace. But God came down with the answer to Nebuchadnezzar's question (vs. 15). An astonishing miracle was performed in sight of the king. Instead of three men in the furnace **he beheld four**, and the form of the fourth was like one divine. And instead of charred bones all four were living men, who walked about **unfettered**. All that the flames had accomplished upon them had been to loose their bonds.

Astonishing though it was to Nebuchadnezzar, yet God's deliverance of His trusting children is just like His great mercy and power. The fiery persecution that afflicts the true servant of the Lord becomes by His matchless **grace** a means of blessing instead of a curse (Rom. 8:28). It is far better to be in the fiery furnace with the companionship of the Son of God than to dwell without and be a stranger to Him. We should thank God for even the bitter persecutions that bring Jesus nearer (2 Cor. 4:9; Rom. 8:35; Luke 6:22; 1 Peter 4:12, 13).

3. **Merited Praise** (vs. 26-28). The God once despised by the arrogant king is now recognized as "the most high God." The three Hebrews are known as "his servants that **trusted in him**, and have **changed the king's word**, and **yielded their bodies**." It is ever true that God can only get glory to Himself from servants who are fully yielded to Him. There must be unfaltering **trust**, brave **independence** of the world, and bodies presented as **living sacrifices unto Him** (Rom. 12:1; 1 Cor. 6:19).

What a glorious issue of a trying experience, that the monarch of a mighty nation should be led to exclaim, "Blessed be the God of Shadrach, Meshach, and Abed-nego!" Such a result makes suffering worth while. May we so live that in us whether by life or by death Christ shall be magnified in our bodies (Phil. 1:20). The only satisfactory issue for a Christian's life is abounding praise to the Name above all (Isa. 43:21; 61:3; 1 Chron. 16:35; Psa. 34:3; 71:14; 145:1, 2; 1 Cor. 6:20).

Oh that men would praise the Lord for His goodness, and for his wonderful works to the children of men (Psa. 107:31).

Thought Producers.

Verses 13, 14. What had Nebuchadnezzar done? Vs. 1. What was the king's decree regarding the image? Vs. 2-6, 10. Did the three Jews regard the decree? Vs. 12. What effect did this have on the king? He was enraged against them. What

Grace and Truth

is always the attitude of the world to the child of God, who worships not the things of the world? John 15:18, 19; 17:14.

Verse 15. What did the king think? That he was sure to have his own way. Is this a characteristic of the wicked? Psa. 10:3-6, 11.

Verse 16. What was the reply of the three Jews? "We are not careful, etc." What is God's Word to us in all things? Phil. 4:6.

Verse 17. Of what were the three Jews confident? That God was able and would deliver them. Does God give all His servants assurance of deliverance? Psa. 34:7, 19.

Verse 18. Whether they were to be delivered from bodily punishment or not, upon what were the three Jews determined? Not to serve the king's gods. Should the fear of what man may do unto us ever turn us from whole-hearted service to God? Psa. 27:1; Heb. 13:6.

Verse 21. What was done with the three Jews. They were cast into the furnace. Does God call upon his servants to bear persecution? John 16:2; 1 Cor. 4:9; 2 Tim. 3:12; 1 Peter 2:21.

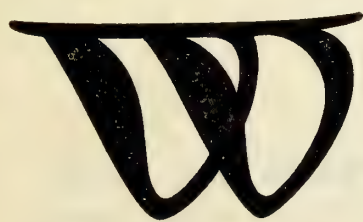
Verse 24. Why was the king astonished? Vs. 25. Will not the unbeliever always be astonished at the wonderful workings of God? 1 Cor. 2:14.

Verse 25. Were the three Jews alone in the furnace? No. Are God's servants left alone today? Matt. 28:20; Heb. 13:5.

DANIEL IN THE LIONS' DEN.

Daniel 6:10-23. September 24, 1911.

Golden Text: Ps. 34:7.



WANTED! Men and women whose glaring fault is their unflagging devotion to God; of whom men shall say as they once did of Daniel, "We shall not find any occasion against this Daniel except we find it against him concerning the law of his God."

1. A Man of Prayer Not a Man of Fear (vs. 10). The enemies of Daniel found the occasion which they sought against him when they discovered that he was a man of prayer. Immediately they secured the signature of Darius to a decree forbidding petitions being offered to any god or man save the king for the space of thirty days. The penalty for disobeying the decree was that the offender should be cast into the den of lions.

But Daniel continued to pray, even when he knew that the writing had been signed. Hitherto loyal to the king (vs. 4), nevertheless when forced to a choice between Darius and his God, he hesitated not a moment. A man of prayer is not a man of fear. He prayed not in a spirit of defiance because of the decree, but "as he did aforetime," according to a habit fixed of returning thanks to his Heavenly Father. Daniel was a man

earnest in prayer (Eph. 6:18), **constant** in prayer (1 Thes. 5:17), **thankful** in prayer (Phil. 4:6), **regular** in prayer (Psa. 55:17), **humble** in prayer (upon his knees) Psa. 95:6, **conscious** of God in prayer (windows opened toward his dwelling place, Jerusalem, "seeking unto God") Job 8:5. The Lord seeketh such to worship Him.

2. **A King Bound By His Own Decree** (vs. 11-15). The jealous princes assembled at the house of Daniel, where they found him in prayer to his God, and then hastened to the king with their accusation. Darius was startled when he realized what he had done in signing the decree. He had unwittingly signed the death warrant of his friend, for he highly esteemed Daniel. Facing the result of his hasty and foolish action, Darius was "sore displeased **with himself.**" Well might he be. But apart from this particular fruit of his decree, the very wording of it was so selfishly arrogant and opposed to the true God that Darius should have given it his veto rather than consent to its blasphemy. How much better that would have been than to repent now when it was too late. The decree had become one of the unchangeable statutes of the Medes and Persians. It must stand. Though Darius set his heart on Daniel to deliver him, he had already bound himself hand and foot by the senseless writing. How many like Darius writhe under shackles of their own forging! So shall many go into banishment from God and hope, wretched prisoners of a corrupt and selfish nature for eternity, bound, scourged, and exiled by their own decree of unbelief.

"O doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of a soul."

3. **A Den of Lions Better Than a King's Palace** (vs. 16-18). At the command of Darius, Daniel was cast into the den of lions. Against the mouth of the den a great stone was rolled and sealed with the signet of the king and his lords. Now men would not think a den of halfstarved, roaring lions an ideal resting place for the night. But it proved a better sleeping room than the chamber of the king. Daniel rested in peaceful security, for while the great king had sealed the mouth of the den, a greater King had sealed the mouths of the lions. Darius, however, passed a miserable, sleepless night, fasting and suffering the horrors of hours alone with an aroused and avenging conscience. It is infinitely better to be with the trusting, though persecuted, saints of God, than to dwell in luxurious palaces where sin is lord and master (Gen. 39:21; Acts 16:25).

4. **Daniel's God Able to Deliver** (vs. 19-23). Darius had said to Daniel when he was thrust into the den, "Thy God, whom thou servest continually, he will deliver thee." But his confi-

Grace and Truth

dence was not like Daniel's, for we see him early in the morning speeding to the den and crying in a lamentable voice, "O Daniel, . . . is thy God . . . able to deliver thee?" Then came the reassuring answer, "My God hath sent his angel." No harm or hurt had come to Daniel, for the guarding angel had closed the mouths of the ravenous beasts. God's loving care for His own in all times has provided the ministry of angels (Heb. 1:14; Matt. 2:13; Acts 12:7; Matt. 26:53; Psalms 91:11).

Two reasons are given for Daniel's preservation. In the words of Daniel, "forasmuch as before him innocency was found in me," and in verse 23, "because he believed in his God," we have the key to the situation. God will take care of those who trust Him. When straying from Him we may well fear injury, but when keeping close in obedience and loving fellowship we experience that which casteth out all fear (1 John 4:18). Daniel is not the only one who may praise God in eternity for His shielding might. His promises of blessing and protection are for all who believe in Him (Psalms 145:18-20; 146:5-7; 147:6; 1 Peter 5:7; Isaiah 4:6; Proverbs 14:26; Luke 21:17, 18).

The God of Daniel, **our God**, is One who delivers the helpless who look to Him. The great proof of this is Calvary, where the greatest deliverance ever wrought for the oppressed was wrought out in the agonies of Jesus Christ, who became sin for us. There he sealed forever the yawning mouth of hell, that the destroying second death might never lay claim to the feeblest believer in Him. But, as the lion's mouths were sealed only for the believer (vs. 23, 24), so the mouth of hell is only closed to those who know Jesus as their Savior (John 5:24; Revelation 21:8).

Thought Producers.

Verse 10. What writing was signed? Vs. 7-9. Why did the officers want the writing signed? Vs. 1-5. Did this decree cause Daniel to forsake God? No. Should the fear of what man might do to us ever cause us to forsake God? Hebrews 13:5, 6.

Verse 11. What did the men find Daniel doing? Praying and making supplication. Are we told to do likewise? Philippians 4:6; Ephesians 6:18; 1 Thessalonians 5:17.

Verse 13. What was the accusation against Daniel? He disregarded a king, but regarded God. Could he have been true to God and pleased the king? No. Can the servant of God today be true to Him and please man? Galatians 1:10.

Verse 14. What does the king now see? The folly of his sin. What is the greatest folly of the non-Christian man? The sin of unbelief. Because of this sin, in what position is the unbeliever? He is in bondage (a) To sin (John 8:34), (b) to self (Ephesians 2:3), (c) to Satan (2 Timothy 2:26).

Verse 16. Whom did the king say would deliver Daniel? Daniel's God. But did he say this with certainty? He did not (vs. 20). What assuring words of deliverance has God given

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us? Psa. 34:7, 19; 37:39, 40; 50:15; Col. 1:13; 1 Thes. 1:10; 2 Peter 2:9. Can the unregenerated man conceive of this wonderful deliverance? 1 Cor. 2:14.

Verse 22. What was the position of Daniel before God? He was innocent. What is the standing of the believer before God today? 1 Cor. 6:11; Col. 1:12-14; Heb. 10:14; 1 John 4:17. But while enjoying this blessed standing, what is the condition of our earthly walk? Imperfect. 1 Cor. 6:7; Col. 3:8, 9; Phil. 3:12.

Verse 23. Why did Daniel escape uninjured? Because he believed in God. How alone can anyone escape the punishments that are in store for the wicked? By believing (John 3:16, 18, 36.).

“Not until a man sees himself sinless in Christ by death and resurrection has he found the right way of approach toward sinlessness in life.”

—Dr. J. M. Stifler.

We regret that “The Golden Text Illuminated” by George W. Wise was not received in time for this issue.

A Word Of Warning

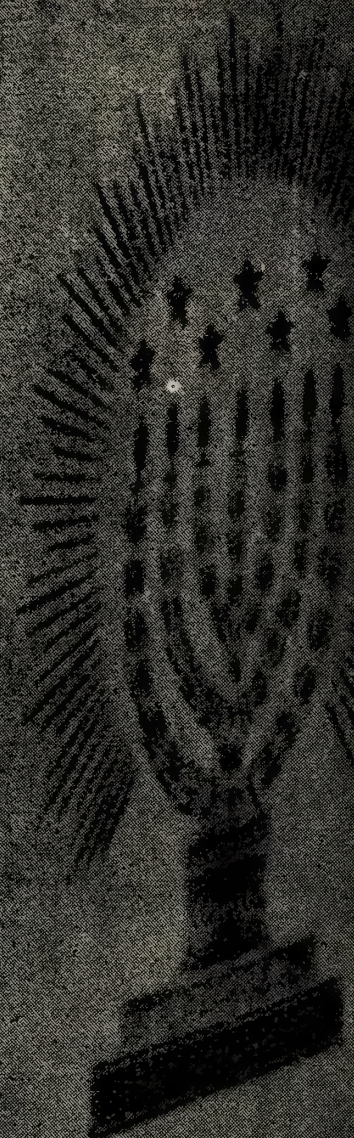
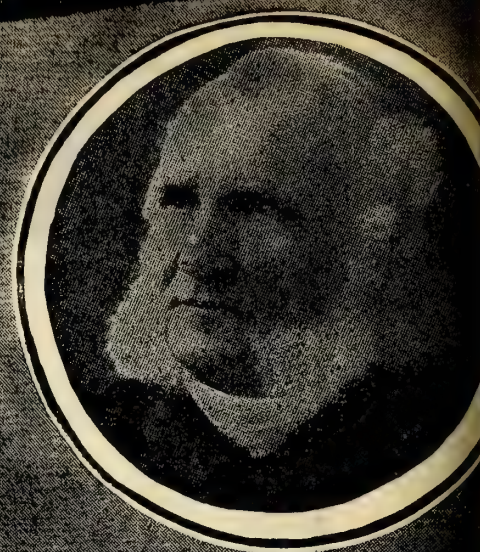
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For God, who Command-
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out of Darkness, hath Shined in
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of the Knowledge of the Glory
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—Spurgeon.

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“Privilege bestowed by grace is a grave responsibility.”
—G. C. Morgan.

**A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.**

Grace and Truth

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"Prayer is good, the habit of prayer is better, but the spirit of prayer is the best of all."
—C. H. Spurgeon.

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EDITORIAL

Thy Kingdom Come

THERE is an unfortunate tendency among many, to spiritualize those passages of the Word of God which bear upon the kingdom.

¶ What shall be our attitude on this important subject of Bible study? Shall we accept the teaching that the kingdom is spiritual? or shall we believe it to be literal? To the word and to the testimony!! We are willing to accept that which God in His Book teaches.

¶ From one end of the Bible to the other, the writers are moved by the Holy Spirit, to set forth the message of a kingdom to come. The believing child of God is bidden to look on unto the days when the "God of heaven" shall "set up a kingdom which shall never be destroyed." It shall be a kingdom which shall "break in pieces" all other kingdoms; it will be a kingdom in the which all "people, nations and languages will serve" the Son of Man; it shall be a kingdom in which the children of Israel shall forsake their backslidings and "shall fear the Lord and His goodness" (Hos. 3:5); it shall be a kingdom in which the divided kingdoms of Israel and Judah will be blessedly united in "one nation in the land upon the mountains of Israel" (Ezk. 37:22); it shall be a kingdom which shall find the center of its worship and government to rest in the glorified person of the Lord of Hosts, our Christ, returned from Heaven (Isa. 24:23); it shall be a kingdom whose Heavenly King shall reign

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from "Mount Zion in Jerusalem" and whose glory shall cause the glory of sun and moon to fade into candle-like insignificance (Isa. 24:23); it is a kingdom which shall have an "everlasting dominion which shall not pass away" (Dan. 7:14).

¶ Can we believe that the Holy Spirit would be guilty of using such language of a spiritual kingdom? Can we transgress every principle of interpretation in order to inject a spiritual kingdom into God's prophecies of a literal kingdom? Dare we emasculate into unrecognizable insipidity the truth concerning the glories that shall be revealed to usward in the coming kingdom of the King of Kings? God forbid, God forbid.

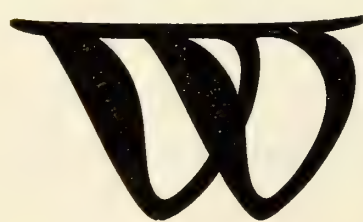
¶ Nay, rather let us with faith like the faith of the men of old "wait for His Son from heaven," knowing that the covenant making God will vindicate His every promise in due time.

¶ As God's word is true, the King is coming.

¶ When the King comes, He will "set up" His kingdom—and not before.

¶ Who will be so intrepid as to raise the question, "will the kingdom be spiritual or literal?"

Reform



WE live in an age of reform. The world must be improved! We must make a better place to live in. We will shut the theatre on Sunday, and drive the saloon away. We will establish a censorship on the moving picture show, and stamp out the social evil. We will ferret out the grafters in high places, and annihilate the anarchist; we will close every

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gambling den, and put the dancing masters all out of business; we will put the deadly cigarette to shame and destroy all hurtful literature; we will wage war on Sunday baseball and bring every blind tiger keeper before the county court! We'll bring things to pass!

¶ Shall we denounce those who devote their lives to these movements? By no means. But it is perfectly fair to raise the question, and to raise it very earnestly, What would they have if they obtain their end? If they all succeed, what condition would be upon us? If the saloon is prohibited and all the breweries burned down, if every house of ill fame is closed, if the moving picture show is properly renovated and perfumed, and the proverbial "coffin-nails" are all destroyed in one mighty funeral pyre, if the anarchist is transformed into a docile groceryman and all the grafters are brought to their just deserts, if the Sunday base ball becomes a thing of the decadent past and the blind tiger proprietor puts in a stock of gents' furnishings, if the dancing masters pack their trunks and go, and the theaters are "dark" on the first day of every week, what would we have? What sort of condition would you call that?

¶ Some one says, "The millennium."

¶ "Yes, a millennium,—a Godless, Christless, hell-sent millennium. This is the millennium of good works the world is looking for today. If it were obtained, would men be any better prepared to meet God?

¶ None.

¶ If it should be brought to pass, would men be changed so that they could be more easily reached with the gospel?

¶ Not one whit. Such a millennium would only clean up the outside of the citizens of perdition.

¶ Knowing then these things, brethren, let us devote

our strength unto Him who alone can save! Let us give forth His message, not of reformation, but of regeneration! Let us not waste our God-given lives in the building up of that which must be destroyed! Let us present the Christ who died as the only Savior who can bring assurance to the individual, and let us make clear that the same Christ when He comes again is the only potentate who can give to the poor, sin-cursed old earth her long long-sought millennium!

¶ Why should we permit the seeming good to become the enemy of God's best?

Worry

SKEATS' Etymological Dictionary says that our word "worry" came from the word "worowen," which meant, to strangle, and was originally used in connection with the worrying of sheep by dogs or wolves.

¶ Alas, how many of God's sheep permit their spiritual lives to be worried, yea strangled, by the dogs and wolves of doubt and uncertainty. God has given us an all-sufficient Savior, who has born our every iniquity. Our God has made our Christ responsible for us. So now He says to us: "All things work together for good to them that love God" (Rom. 8:28).

¶ Why worry?

¶ Why be strangled?

Casting all your care on Him for He careth for you (1 Pet. 5:7).

Slugging for God

IT IS true that some of the professing assemblies of Jesus Christ have been guilty of paying the preacher with "Ice Cream Festivals"! It is true that the famous "Chicken Pie Dinner" is sometimes served by the "Ladies of the Church"! It is true that "Annual Bazaars" have had some churches by the throat for, lo, these many days! It is true that some churches have ceased all efforts to hold their young people by the blessed power of the gospel and depend on an occasional "Amateur Theatrical."

¶ These things, shameful though they may be, must be admitted, but surely the climax of churchly worldliness was reached in Indianapolis a few weeks ago when a prize fight was staged by a church.

¶ We quote from the St. Louis Globe-Democrat:

Indianapolis, Ind.—Following the issuing of a permit by the police today to the Methodist Church to stage a boxing show as a part of a benefit street carnival next week a serious contention is threatened.

Instead of a "bout" between two youngsters, the permit calls for "battles" between "Young" Donnelly and "Young" Sweeney, light weights, and "Jack" Morgan and George Koerner, middle weights, all well-known prize fighters.

Rev. L. T. Hardin, pastor of the church, who is said to have consented to the boxing exhibition, is opposed to the thing going through, but J. E. Whitney, superintendent of the church's Sunday school, who made application for the permit, is determined the bouts go through.

He says a chance should be afforded the people who did not attend regular prize fights "to see how a blow should be delivered in a scientific manner."

¶ The fight may not have taken place. It is to be hoped that it did not. This much is plainly indicated,—the so-

called church in which the incident occurred is in a spiritual condition which is little short of appalling, and the fact that such a suggestion should have received even five minutes' consideration is one of the convincing proofs of the accuracy of the Bible passages which predict the wicked trend of this present age.

¶ It is as impossible for man to magnify Jesus Christ in a "Benefit" Slugging Match as it is for God to save a sinner without the shedding of blood!

"None are Totally Depraved"

THE arch enemy of the truth of God is scattering broadcast through the newspapers of the land the sermons of Charles T. Russell, who complacently styles himself "Pastor Russell of the Brooklyn Tabernacle."

¶ That he is one of the "lying prophets" mentioned in God's book is made clear again by his recent utterance in St. John, New Brunswick, where he made the assertion:

"None are totally depraved."

¶ If none are totally depraved, then all have some good in them, and the Holy Spirit was mistaken when he led Paul to say, "In me dwelleth no good thing." If we all have some good in us, then we must all have some little strength, hence we know at once that Christ did not die for us because he died for those who are "without strength" (Rom. 5:8). If we all possess some strength, then no man is entirely lost, hence Christ came on a fool's

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errand, because "he came to seek and to save that which is lost" (Luke 19:10).

¶ May our Shepherd Christ protect the sheep of His pasture from such poisonous fodder.

A New Department

STARTING with the January number of "Grace and Truth" a new department will appear. It will be a carefully arranged series of Daily Bible Readings and will be edited by Brother Roy Johnson. The introduction of this department into "Grace and Truth" is in response to many requests coming from our readers.

¶ The editor of "Grace and Truth" disclaims all responsibility for the details of interpretation in contributed articles.

The Tribulation And The Translation

By W. B. Riley, D. D.
of Minneapolis, Minn.

THE tribulation" is a biblical phrase employed to portray the hour of the earth's matchless agony—the social convulsion of the ages. And yet, to speak of it need not necessarily sadden men, nor sorrow women. All progress is the product of suffering; and all blessed victories the outcome of battle. The mightiest nations of the earth were baptized in blood, and then made a blessing to others. One who has read the history of Germany, or of England, or of America, ought not to be surprised that when the Kingdom of God comes to the earth it will be set up in spite of social revolutions, amid the ruins of apostate religions, and will end the bloodiest of all rebellions. And yet believers should not permit the tribulation to greatly trouble them, knowing the triumph that lies just beyond.

¶ The natural and scriptural order of our theme would be "the translation and the tribulation," but that you may be left at the conclusion of this chapter with the "blessed hope," we turn our theme about and present the tribulation first and the translation afterward.

"The Tribulation."

¶ This season, which, by prophecy, is appointed to close the present age, is variously described in sacred Scriptures. Jesus speaks of it under the phrases: "great tribulation" (Matt. 24:21), "that tribulation" (Mark

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13:24); it is also called "the hour of trial" (Rev. 3:10), and "the fiery trial" (1 Pet. 4:12).

¶ A comparison of Scripture with Scripture will bring out, fully, several thoughts regarding the tribulation.

¶ It will precede the appearance of the Son of man on the earth. The twenty-fourth chapter of Matthew is Christ's answer to three questions: (1) "When will Jerusalem be destroyed?" (2) "What shall be the sign of Thy coming?" (3) "What of the end of the world?" In answer to the second of these questions Jesus, when He had fully described "the tribulation" that would come upon the earth, concluded, "Immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24:29-30). There is, then, in this plan of immutable prophecy, no hint of the conversion of the whole world—the conclusion of a millennium of peace, prosperity and righteousness, preceding His appearance! On the contrary, rebellion, battle and blood create the social "midnight" upon which the shout shall break, "Behold! the Bridegroom cometh" (Matt. 25:6)!

¶ It will be a season of incomparable suffering. Daniel, the great seer of the Old Testament Scripture, said of this very season, "There shall be a time of trouble, such as never was since there was a nation even to that same time" (12:1). Of that time Jesus said, "Then shall be great tribulation, such as hath not been from the beginning of the world until now; no, nor ever shall be" (Matt. 24:21). When John was privileged the apocalyp-

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tic vision he listened to the blasts of seven trumpets (Rev. 8:6—9:21), each succeeding one of which increased the sorrows of the earth, producing an agony which made men seek death, only to find that desire ungratified, and “death fleeing from them” (9:7); and later, to witness poured out upon the earth, seven vials of wrath, the fourth of which scorched men as with fire, and the fifth of which left them gnawing their tongues for pain (16:8-10).

¶ There can be little doubt that the pains of this period are twofold. On the one side there are the sufferings of God’s people—Israel, and Gentile converts made since the Church stole away to meet its coming Christ, as the beast and the false prophet oppress and persecute them. On the other side, toward the end of the reign of the Antichrist, God is pouring out His wrath upon those who have followed “the Man of Sin,” and whose characters are such that even unspeakable suffering only increased the blasphemy with which they speak God’s name (Rev. 16:11-12).

¶ In Matthew 24:15-22, Christ speaks particularly of the sufferings that shall fall upon God’s ancient people and the new Gentile converts; but Revelation 8, 9 and 16, describe more especially the sufferings that shall be visited upon the subjects of the anti-christ. Dr. Wayland Hoyt tells us that the word “tribulation” is derived from the Latin “tribulum”—the threshing tool. “It is a heavy, wooden platform. Its under side is rough with bits of flint or savage with iron teeth. Oxen are yoked to it. Forth and back they drag the tribulum over the prostrate wheat. So the kernels are broken out from the useless husk. There, intermingled with the husk and straw, they lie disimprisoned. Now with broad wooden shovels—fans they are called—men fling the

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mass against the wind. The wind carries off the chaff and straw, and the pure grain falls by itself in a golden pile." That is exactly what the sufferings of the great period of the Tribulation will accomplish for saint and sinner. In a time of unusual peace and prosperity, it is not easy to distinguish between them; but when peace is taken from the earth, when pain is universal, when the flames have reached a white heat, then the gold and the dross will separate, and God's purpose in the Tribulation period will be brought to pass. No wonder the last prophet of the Old Testament, speaking of this time, says: "But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he will sit as a refiner and purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness." How significant the language with which he follows this: "I will come near to you to judgment; and I will be a swift witness against the sorcerers and against the adulterers and against the false swearers and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts. For I, Jehovah, change not" (Mal. 3:5-6).

¶ It will be a season of short duration. Of it Jesus says, "Except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened" (Matt. 24:22). With this agrees perfectly the voice of the Apocalypse, saying, "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time" (Rev. 12:12). The very length of time is suggested when, two verses later, it is

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written, "There were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (12:14). That "a time and times and half a time" means three years and a half, is put past further dispute, when we remember that it was previously written that "the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days" (12:6), exactly three years and a half by the Jewish calendar.

¶ When that period of intolerable pain shall be upon the world, and the sorrows of Satan's children are increased by uncertainty as to what is yet to come, the children of God will be encouraged to bear their oppressions by the sure promise of "a short season." That will be a time when the Spirit will bring to their remembrance what Paul penned to the Hebrews (10:37), "For yet a very little while, He that cometh shall come, and shall not tarry." Yea, even a time when their quickened ears shall catch the advent cry, "Behold, I come quickly; and my reward is with me" (Rev. 22:12).

The Translation.

¶ "The Jew," "the Gentile," and "the Church of God" are the three classes known to Scripture. Your attention has already been called to certain Scriptures which involve suffering for God's ancient people—the Jews, and for the Gentile converts of the tribulation period; but you are concerned to know what is to be the state of "the Church," when this intolerable torment shall come upon the earth. That state is as joyful as the scenes through which we have just passed are sorrowful!

¶ **The Church will have already accomplished a triumphant exist.** Daniel says, "At that time thy people shall

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be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some (the sleeping believers) to everlasting life" (12:2). This Old Testament prophet is confirmed by the New Testament teaching. To the Corinthians Paul declared: "I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:51-53). When writing to the Thessalonians he tells them how these changed ones "shall be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:17). What a remarkable agreement, so far as resurrection is concerned, with Isaiah's declaration, which puts into the lips of the Lord the phrase, "my dead bodies shall rise" (26:19); and with the New Testament teaching concerning translation, for it was Christ, who, speaking of the day when the Son of man should be revealed, said: "In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife! Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. I say unto you, In that night, there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. And they answer say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together" (Luke 17:31-37). Christ is the magnetic body, and

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eagles are the Scripture symbols of saints. Isaiah, thinking of that sweet meeting of saints and Savior, in some chamber of beauty beyond the clouds, voices it after this manner: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and shall no more cover her slain" (26:20-21). We are fully persuaded, also, that the glorious woman who, at the daybreak of persecution, went into the wilderness, where "God had prepared her a place, there to nourish her for a thousand two hundred and three score days" is the apocalyptic picture of the catching away of believers (12:6). It is a significant thing that John says a little later, "There was given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times and half a time, from the face of the serpent," for is it not written that when the woman has escaped him entirely, his wrath waxed and he went away "to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus" (12:14-15)? Or, in other words, with those Jewish believers, and Gentile converts—made as a result of the sudden translation and the sweeping tribulation. All of this is in confirmation of the promise Christ makes His own concerning this period, "because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth" (Rev. 3:10). Quoting the words of the Lord, "Behold, I come as a thief," Gordon comments, "Not one of the sleeping household saw the

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robber as he snatched the jewels and crept away," and then significantly adds, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

¶ The saints' sudden exit is a sure sign of the Savior's speedy entry into the world. The author of "Ecce Venit" has called attention to the fact that "to meet the Lord in the air" are words crowded with significance, conveying the idea of "to meet and return with," "As the disciples in Rome went out to meet Paul when they heard of his approach, and accompanied him to the city; as the wise virgins are pictured as going forth to meet the bridegroom and attending him to the house of the bride,—so by the same form of speech it is here implied that the Church will be raptured away to join the Lord on His advancing way, and escort Him back to the earth."

¶ This is what Daniel saw when the Ancient of Days—"his raiment was white as snow, and the hair of his head like pure wool"—came to the throne: "thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him" (7:9, 10). Jude also makes mention of this attendant company, "Behold, the Lord came with ten thousand of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him" (vs. 14-15).

¶ More things of earth are made from the "pattern seen in the mount" than men imagine. In their admiration of the governments of earth, men must remember that their customs and manners are always and only a degenerate copy of the Divine government. When the great Indian and Oklahoma territories became a state, I happened, on

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that very day, to be in the city which was the home of the first Governor. Immediately upon receiving the reins of government, he returned from Guthrie, whither he had gone to receive for himself authority. But, preceding his appearance, his personal friends stole away to join him, and accompany him in his home-coming. It was a glad and gala hour when the Governor arrived. The whole city was adorned in his honor; musical bands marched the street, discoursing martial music. The crowds that attended him on the train were small beside those that awaited his arrival, and when his feet touched the earth and he stood in the midst of his own, cheer on cheer voiced at once the consciousness of his honor and the pleasure of the people. If one goes back into ancient history and reads of the reception accorded Pompey, when, in September 61, B. C., he approached the City of the Seven Hills, where for two whole days crowded processions, with trophies from every land, moved along the Via Sacra, amidst the applause of the people, he has yet a greater, but still a faint, suggestion of what it shall mean when Christ shall come, attended by the noble army of the saints, to take His throne!

¶ But when the rightful Ruler of the earth receives from His Father the Kingdom there will be a result which, for the whole world, will be as blessed as its execution will be bloody.

¶ We speak of **the passing of Satan's scepter**. If the Book of Revelation involves, as we believe it does, the plan of the ages, it is little wonder that it should present scenes of constant conflict—Satan and his hosts contending for the supremacy in the earth, and temporarily winning the same, only to find themselves eventually overthrown, their power broken, and the scepter taken forever by the hand of the Son of God. All past

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history is but the record of this conflict. Part by part inspired prophecy has been fulfilled. The Devil has fought his battles, secured certain temporary victories, and, judged by his present movements, anticipates the day when he can put his mark upon the forehead and in the hand of every man of earth. The dream is not a delusion! There is to be "given unto him to make war with the saints, and to overcome them:" and there is to be "given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain" (Rev. 13:7-8).

¶ But, alas for the dream of devils! Dispossession, discomfiture and death is the portion of every one, from Satan—the leader—to the most insignificant spirit following him. No sooner hath the first angel sounded, and the hosts of hell begin to trample the earth with pitiless feet, than John cries: "I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire" (Rev. 10:1). "And there followed great voices in heaven, and they said: The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever" (Rev. 11:15).

¶ Again, when the war in heaven is over, and Satan, the deceiver of the whole world, is cast down to the earth and then begins his persecution of the people of God, knowing that he hath but a little time for his hellish endeavor, John "hears a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who ac-

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cuseth them before our God day and night"—a victory in heaven which is to have its answering victory upon the earth, for when, by the execution of the Divine will, the beast is overthrown, and Babylon—the mother of harlots—is brought to a deserved end, the voice of a great multitude in heaven breaks forth, "Hallelujah; Salvation and glory and power belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they say, Hallelujah" (Rev. 19:1-2). And yet again, while the man of God listens, the voice of the multitude breaks forth, "as the voice of many waters, yea, as the voice of mighty thunders, saying Hallelujah: for the Lord our God, the Almighty, reigneth" (Rev. 19:6).

¶ If it be a joy to behold the angel coming down out of heaven and laying hold on the dragon, the old serpent, which is the Devil and Satan, and binding him for a thousand years, and casting him into the abyss, and saying unto him, "Thou shalt deceive the nations no more until the thousand years be finished" (Rev. 20:1-5), the climax of Christian exultation is reached, when at the end of the millennium, Satan having been loosened for a little season out of his prison, to compass the camp of the saints about, and the beloved city, we behold fire come down out of heaven to devour him, and see the Devil, which deceived them, cast into the lake of fire and brimstone (Rev. 20:9, 10), and know that the last rebellion against the authority of Jesus is at an end, and the last rebel against His government is forever overthrown! Then will our mouths be filled with praises, the expressions of which are hindered by no fearful apprehensions; and with hallelujahs, in the rendition of which the new

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heaven and the new earth shall joyfully unite. What man can read the story of Esther and withhold rejoicing when Haman is brought to judgment; or turn the pages of history that Herod stained with innocent blood, without crying, "How long, oh Lord, how long?" Who, then, that hates sin and loves righteousness can grieve when Satan and all his hosts are overthrown, and the scepter is put forever into the hand of the blessed Son of God? Let those who will, write or speak of "the sorrows of Satan"; as for us, we join with Dr. Justin Fulton in saying: "If present when this enemy of God and man meets his doom, we should, with saints and angels gladly join in the song 'Hallelujah, 'tis done!'"

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Gal. 3:13.

The Future

By Francis W. Starring
Denver, Colo.

IS the future like a lowering and forbidding sky, or bright and rosy with promise? Do we tremble with anxious fears for tomorrow, or is the heart in a flutter of delightful anticipation waiting for the dawn of another day?

❏ Considered alone, the future is an utter blank of uncertainty. But the happenings of the past color our expectations of future days. If disappointment has cast a brooding shadow over yesterday, the heart is chilled and darkened by forebodings of an ill tomorrow. But if success has jeweled every golden moment of the retreating hours, the very cloud of uncertainty that belongs to every coming day is made beautiful by the rainbow of promise, and the heart throbs with the warm glow of assurance that all will be well.

To think rightly of the future, then, glance backward for a moment and see what the past has brought you. The past for you, a twice-born man, dates from that glorious instant when you began in truth to live. It was when by faith you began to glory in a vision of your Savior, the bleeding Lamb of Calvary, and became a child of God.

❏ What has that past been to you? Has it been a cup of bitterness that has left a lingering taste of sorrow, and filled your heart with fears of the future? Or has it been one generously brimming chalice, running over with the blessings of divine grace, that has imparted a buoy-

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ancy of spirit and infused into your whole being a new energy of hope?

¶ There is but one answer from us all. It comes forth like a burst of song, a hymn of praise to Him who has made the past so glorious. The poet of the Bible gives our faltering lips the very words they yearn to utter in extolling the Giver of countless mercies:

“The Lord hath done great things for us;
whereof we are glad” (Psa. 126:3).

¶ Glad we must be, if a spark of the Christ life illuminates the soul, for the blessings of grace that have been so lavishly bestowed where no merit could be found. Though poor in things that glitter with value for this time and world, He has made us rich in possessions that can never lose their worth. The bright tokens of His constant love, that have come upon us like sunbeams in a steady stream of golden light from heaven, who can number? Human arithmetic has no multiplication table that can cope with such a problem.

¶ How this feeling of gratitude for blessings of the past does color our expectation of the future! How can we look ahead with doubting and fear, when we remember Him who has proven in such a marvelous way His willingness to provide for every common need and every sore exigency? So we brush aside all hesitancy, all anxiety, all oppressing care, while we say with one of old.

“Unto thee lift I up mine eyes, O Thou that
dwelleth in the heavens.”

¶ Thus it is the happy privilege of God's child to banish all forebodings of ill, while implicitly trusting Him who doeth all things well. There is no dread of days to

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come, for underneath are the everlasting arms, and over us floats the banner of love.

"Veiled is the future before me;
Life's checkered pathway I climb,
God in His goodness revealing
Only a step at a time.
Will the tomorrow be clouded?
Will it bring sunshine to me?
Let me lean harder, dear Savior,
Let me lean harder on Thee."

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Hebrews 4:15.

World Conformity

"BE NOT Conformed to This Age"

By A. J. Gordon, D. D.

THAT is the word that most exactly represents the meaning. Jesus Christ came into this world, not to reconcile the age to us, but to make us to be estranged from the age; to become dissimilar from it at every point.

Have you ever analyzed the singular statement in that text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world"? He had a double crucifixion. Most of us would rejoice if we had a single one; and yet he rejoiced in a twofold crucifixion, which was very real in his own case. There are a great many persons who are dead to the world, while the world is alive to them. That is to say, they may, through sickness or the loss of some sense, be incapacitated for enjoying the world, yet the world is there; wealth, friends, social rank, a thousand things that allure them, and they are ready to go back to these if ever they should become alive again. There are others to whom the world is dead while they are alive. There are those who have lost property, or station, or friends, everything that goes to make life happy; but, so far as they are concerned, there are five hungry senses which cry out for the world if it should ever come back to them. Paul was both dead to the world and the world was dead to him. He had lost his standing as a Jew, and never expected to regain anything that belonged to that old condition; and, looking

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to the cross, he could say, "I have been crucified with Christ." So he was dead to the world, and the world was dead to him.

¶ How victorious this made him! I have been struck in observing the various attempts to explain a certain phrase that Paul uses: "In all these things we are more than conquerors." Yet how simple it is when taken in this connection. He sums up all the things he is enduring, the sword, peril, nakedness, dying all the day long for Christ, led daily like a sheep to the slaughter. And then he says, "In all these things we are more than conquerors." How? Plainly thus: That man who is victorious through victory is a conqueror; but he who is victorious through defeat is more than conqueror; and that was his case. So mark that other expression which our early translators seem not to have apprehended, or hardly dared to put into English. The apostle thanks God—for what? His purpose was to bring back these Christians from Damascus, bound to his chariot, and to lead them into the city of Jerusalem like a Roman conqueror rejoicing over them as his slaves, and thus to have a triumphal entry. But instead of that the Lord met him, and he was chained to the Messiah's chariot. So he says, "Thanks be to God who always leadeth us in triumph." His great joy was not only to be defeated, but to be led as a captive chained to Immanuel's chariot.

¶ We are, therefore, to be not conformed to this age. But notice the other expression, "Be ye transfigured"—for that is what it really is. It is said of Christians, that they have "tasted of the powers of the age to come." We are between two ages—the present age and the age to come. What is to be our relation to this age? We are to be in a constantly progressive non-conformity to it; and also to be like our Lord when He was transfig-

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ured, and for a moment carried over into the age to come. He was bathed in its glory. He was surrounded by its blessed companionships. He was taken out of this present evil age, from which He came to deliver us, and was carried into the age that is to be, the Millennial age, and so was transfigured. In other words, before He tasted the cup of His passion, He tasted for a little while "the powers of the age to come." And that is what the Lord would have us do, by entering into the life of the age to come. From our defeats, and sorrows, and trials, and heartbreakings here,

Toward the sky future turn,
And from Hope's unseen tomorrow,
Fill today's exhausted urn.

¶ An incident has been told which interested me very much. A shipload of cattle recently arrived on the New England coast, after a long and stormy voyage. When they came within fifty miles of New England, these poor storm-tossed animals began to scent the clover, and to show signs of exceeding joy and delight. They began to taste the powers of a new world. This is what the apostle would have us do—now and then to smell the clover of those sweet fields, arrayed in living green, beyond the flood. We are to be not conformed to this age, but we are to look into the age that is to be, so that we may be exulting, and victorious, and strong. It is death and life—dead to the present, and living in the life that is to be.

Conditions of a Revival

By E. P. Marvin

¶ "Prove me now" (Mal. 3:10).

THE greatest blessing ever bestowed on any place is a genuine revival of religion. God is always on the giving hand and He challenges us to "prove Him" by fulfilling the appointed conditions.

¶ The promised results uniformly follow the use of the appointed means.

¶ What are these conditions and means?

¶ 1. We must humble ourselves before God, confess our weakness and nothingness and give Him all the glory. His strength operates through voluntary weakness. We can do nothing without Him, but all things through Him.

"Oh, to be nothing, nothing,
Only to lie at his feet."

2 Chron. 7:14; James 4:6-10.

¶ 2. We must examine and judge ourselves and put away all known sin. If we cherish or practice sin, God will not hear us and the world will not be influenced by us. We must be "living epistles" of first imprint, and walking Bibles. The best evidence of Christianity is a Christian. We must be separated, consecrated and concentrated. James 5:16; Psa. 51:12, 13.

¶ 3. We must have unreserved self-surrender and dedication to God that He may fill and consecrate us to the work. All has been redeemed, soul, body, property,

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time, etc., and all must be dedicated to the Master's use without reserve and at any cost, and as really as if by a quit-claim deed, so that we are only stewards, and not proprietors. We see the power of consecration in Abraham, and the weakness of conformity in Lot. Calvin's seal was an extended hand with a burning heart, and the inscription, "I give Thee all, I keep back nothing!" Thus if we would have the unspeakable blessings of a revival, let us say sincerely,

"My all is on the altar laid,
And waiting for the fire."

Rom. 12:1; 1 Cor. 6:19, 20.

¶ 4. We must have absolute faith in the promises of God concerning a revival. Without profound convictions we cannot please God, and God cannot use us. Faith is the mother grace of all others. The measure of faith must be the measure of blessing. If we can believe, God can do. Read the multitude of promises. Heb. 11:6; Mark 9:22, 23.

¶ 5. Reconciliation with brethren. The Spirit flies from scenes of discord and strife. Self-will, testiness and ill feeling must go and we must be kind, tender-hearted and forgiving, and we must come back into close fellowship with Christ and our brethren. We should have momentum enough not to be veered by every breath of criticism, and step high enough not to stumble at a straw. An idle, lazy dog wants to be noticed and petted, but a dog that is after a fox cares nothing about such things. All shake hands, and then go to work. Matt. 5:23, 24; Psa. 133.

¶ 6. Diligent and prayerful study of the Word, so as to know how to use this Sword of the Spirit. Revivals will be shallow and transient without the wise and lib-

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eral use of the Word. The Spirit is the agent and the Word the instrument. We must rightly divide the Word. Our work in a revival without the Word will only make a bonfire of wood, hay and stubble. John 5:39; Psa. 119:37.

¶ 7. Compassionate anxiety for sinners and sighing and crying for surrounding abominations. We find in every place about as many anxious sinners as anxious saints. No weeping, no reaping. Woe to them that are at ease. Zion must travail if souls are born. Moses, David and Paul had so much of the Spirit of Christ that they would have died for sinners. We must "put ourselves in their place" and act accordingly in love for their souls. How must Christ and angels view

"A church asleep,
With dying sinners in her arms?"

Ezek. 9:4; Luke 19:41.

¶ 8. Effectual, fervent prayer, especially for the Holy Spirit. Genuine revivals are born in prayer. Pentecost was the result of a ten days' prayer meeting. In 1857 the greatest revival of the last half century was largely a prayer-meeting revival. Volumes are filled with the wonders wrought by prayer. Mr. Finney at one time had a man with him who did not attend the meetings, but only kept his room and prayer. And fasting should accompany prayer. Acts 1:8; Acts 4:31.

¶ 9. Preaching, testifying and exhorting in the Spirit, and with definite purpose of winning souls to Christ. Preaching is the royal ordinance, and let it be done with the "tongue of fire" to arouse both saints and sinners. An apostle in some of our dormant pulpits would produce a moral earthquake. Wesley used to ask: "Anybody

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sanctified? Anybody converted? Anybody made mad?"
Rom. 10:14, 15; Heb. 10:25.

¶ 10. Finally, faithfulness in all known duties and means, in the energy of the Holy Spirit, in the closet, the home, the church, and all places where lost souls are found. Idleness is a sin. Every hearer should be a herald. The church should be a rallying and a radiating center. All other engagements, so far as possible, should be put away for revival work. Most extraordinary and persistent efforts are necessary now to get the "lapsed masses" to come and hear the gospel. Rom. 12:4-8; Acts 20:17-31.

¶ This is a most blessed work. It is a privilege that earth has above heaven and man above angels. It is a hopeful work in the instructions given and aid promised. It brings an unlimited blessing here and a glorious reward hereafter.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

James 1:12.

The Days of Noah

By the Editor

Matt. 24:36-41.

THE more the Holy Spirit impresses the heart of the believer with the wondrous beauty and accuracy of the word of God the more concerned the believer becomes to bestow upon the Bible, under guidance divine, the careful, prayerful, painstaking study which a book as marvelous deserves.

¶ The passage in the twenty-fourth chapter of Matthew which speaks of the "days of Noe" is one which has suffered violence on more than one occasion. The misunderstandings which have arisen concerning it do not grow out of difficulties within the passage, for it is not difficult. But we are persuaded that many of the wrong conceptions which have surrounded these words have grown out of an unfortunate inattention to the context.

¶ That the book of Matthew is essentially Jewish in character and message is held by all careful students of the Word, but strange to say, consistency with this important beginning fact is many times forgotten and the church is soon introduced into a distinctly Jewish book. The passage referring to the "days of Noe" and the "two in the field" and the "two women" "grinding at the mill" is an example of this wrong dividing of the Word of Truth from a dispensational standpoint. The generally received interpretation of this passage is that it refers to the "snatching up" of the **church** at the close of the

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Grace Age, whereas the context clearly reveals that such a thought is untenable. The Lord himself makes it plain that he is speaking of the close of "the tribulation," not the close of the present grace period. He says, "As the days of Noe were so shall also the coming of the Son of man be." At once we fall back on the days of Noah to learn the circumstances of that great day of judgment, for the Lord is here declaring Noah's day to be the key to the day of His coming. His next words tell us the condition which prevailed. "They were eating and drinking, marrying and giving in marriage . . . and knew not until the flood came and **took them all away!**"

¶ But who were the ones who were "taken away"? Not the righteous, but the unrighteous! Those who were "taken away" were those who "knew not," those who paid no attention to the warning cry of Noah and married and gave in marriage "until the flood came." In Noah's day, the evil, the wicked ones were "taken away."

¶ But how do these facts, to which our Lord calls our particular attention, become the key to the days of the "coming of the Son of man"?

¶ In the simplest possible way. In Noah's day the evil ones were "taken away," the righteous were left within the ark; in the day of the Lord's return, "one shall be taken, and the other left."

¶ But which will be "taken away" when Jesus comes?

¶ Already we see the answer. As in the days of Noah the wicked were "taken away" and the righteous delivered out of judgment, so when the Lord returns the "wicked shall be destroyed ("taken away") by the brightness of His coming" and the righteous shall be left to enjoy with Him the glories of the Kingdom. When the church is "caught up," the **righteous** will be "taken away" and the **wicked** "left." When the Lord returns to earth

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to reign, the wicked will be "taken away" and the righteous "left"!

¶ When God hath made His word so plain, why should Jew and church be confused?

¶ May we ever approach His word with care and in prayer that He may lead us into His blessed truth!

THE BLOOD.

Heb. 9:22.

- ¶ 1. Peace has been made through the blood (Col. 1:20).
- ¶ 2. Justified by the blood (Rom. 5:9).
- ¶ 3. Redeemed by the blood (Eph. 1:7; Col. 1:14; 1 Pet. 1:18, 19). Note: This redemption is eternal (Heb. 9:11-14; Heb. 10:10-15).
- ¶ 4. Cleansed by the blood (1 John 1:7; Rev. 1:5; Rev. 7:14).
- ¶ 5. We enter into the holiest by the blood (Heb. 10:19).
- ¶ 6. Overcome in heaven by the blood (Rev. 12:11).
- ¶ 7. Then sing the song forever to the blood of the Lamb (Rev. 5:9).

—Rev. J. R. Dean.

Prayer

By James P. Duncan

VI. PAUL'S EPISTLE.

A. GRACE.

1. Definition of terms.

- (a) Grace is unmerited favor.
 - (1) It has saved us.
 - (2) It leads us through life and compels growth.
- (b) Peace is a state of well being.
 - (1) A result of enjoyed forgiveness.
 - (2) Made by Christ on the cross.
- (c) Mercy is active compassion.
 - (1) It implies that the merciful one really helps the sufferer.
 - (2) It refers to man's misery (grace, to his sin).

2. Upon whom grace is invoked in Paul's epistles.

- (a) Generally.*
 - (1) Grace and peace are invoked for Christians in each epistle.
 - (2) Grace, peace and **mercy** are invoked only upon Timothy—Christianity's active exponent.

*These invocations of "grace" come only from the Father and the Son. The Holy Spirit does not join in these, probably because he is with and in these assemblies and persons. Compare with this Rev. 2 and 3, where the Holy Spirit addresses those assemblies. The seven epistles in Revelation concern an assembly in which the Holy Spirit is absent. In the year 96 A. D., Revelation was prophecy and future. The Holy Spirit is with us today as much as with the church in the time when the Apocalypse was written by John. From this fact many conclude that the assemblies mentioned in Revelation are still future.

(b) Specifically.

- (1) Romans (Rom. 1:7).
- (2) Corinthians (1 Cor. 1:2; 2 Cor. 1:2).
- (3) Galatians (Gal. 1:3-5).
- (4) Ephesians (Eph. 1:2).
- (5) Philippians (Phil. 1:2).
- (6) Colossians (Col. 1:2).
- (7) Thessalonians (1 Thes. 1:1; 2 Thes. 1:2).
- (8) Timothy (1 Tim. 1:2; 2 Tim. 1:2).

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- (9) Titus (Tit. 1:4).
- (10) Philemon (Philemon 3).

B. BENEDICTIONS.

1. Defined: A short prayer which asks blessings used at the conclusion of a service, an epistle, or a break in the thought.
2. Note—Paul uses these more often than he asks grace. Compare with ourselves, who pray when pressed and neglect prayer when rescued.
3. Used for these persons and churches.
 - (a) Romans (Rom. 15:33; 16:20, 24).
 - (b) Corinthians (1 Cor. 16:22, 23; 2 Cor. 13:14).
 - (c) Galatians (Gal. 6:18).
 - (d) Ephesians (Eph. 6:22, 24).
 - (e) Philippians (Phil. 4:20, 23).
 - (f) Colossians (Col. 4:18).
 - (g) Thessalonians (1 Thes. 3:11-13; 5:28; 2 Thes. 2:16, 17; 3:16-18).
 - (h) Timothy (1 Tim. 6:21; 2 Tim. 4:22).
 - (i) Titus (Tit. 3:15).
 - (j) Philemon (Philemon 25).
 - (k) Hebrews (Heb. 13:21, 21, 25).

C. THANKS.

1. Their appropriateness (Heb. 13:15).
2. Paul's example in regard to the subjects for thanksgiving. See Gal. 4:12.
 - (a) Faith of believers (Rom. 1:8; 1 Cor. 1:4; Phil. 1:3, 4; Col. 1:3; 1 Thes. 1:12; 2:13; 3:9, 10; 2 Thes. 1:3; 2:13; Philemon 4).
 - (b) Deliverance from sin (Rom. 7:25; Col. 1:12).
 - (c) God's qualities (Rom. 11:33-36).
 - (d) Eatables (Rom. 14:6).
 - (e) Lord's supper (1 Cor. 11:24, 25).
 - (f) Blessings (Eph. 1:16-21; 1 Tim 1:12-17).
 - (g) Prayers (2 Tim. 1:3).
 - (h) Everything (Col. 3:17; 1 Thes. 5:18).
3. Precepts for Christians in regard to (Eph. 5:4; Heb. 13:15).

D. PRECEPTS.

1. Direct statements from God.
 - (a) Spirit assists us in prayer (Rom. 8:26, 27).
 - (b) Requirements for prayer (Rom. 10:14; 15:6).
 - (c) Grace not limited because of lack of prayer (Rom. 10:20).
 - (d) Continue in prayer (Rom. 12:12; Eph. 5:20; 6:18, 19; Phil. 4:6; Col. 4:2; 1 Thes. 5:17).
 - (e) Families should engage in (1 Cor. 7:5).

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- (f) Interposition of other things (Eph. 5:4).
- (g) Pray for all (1 Tim 2:1) everywhere (1 Tim 2:8).
- 2. By example of Christ (See 1 Pet. 2:21).
 - (a) In regard to Lord's support (1 Cor. 11:24, 25).
 - (b) Generally (Heb. 5:7).
- 3. Paul's advice and experience.
 - (a) Clothing (1 Cor. 11:4, 5, 13).
 - (b) Gift (1 Cor. 14:13, 14-17, 28).
 - (c) Assistance rendered by (2 Cor. 1:11; 9:14; Phil. 1:19; 1 Thes. 5:25; 2 Thes. 8:1; 2 Tim. 1:3).
 - (d) Answers to prayer (2 Cor. 6:2).
 - (e) Praying for others (Col. 4:12).
 - (f) Efficiency of prayer (1 Tim. 4:5; Philemon 22).
 - (g) Asking prayers (Rom. 15:30; Eph. 6:19; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18).
- 4. Paul's example in regard to praying for others. See Gal. 4:12. (Rom. 1:9; Col. 1:3,9; 4:3; 1 Thes. 1:2; 2:13; 3:9,10; Philemon 4).

E. THINGS PRAYED FOR.

- 1. In temporal affairs.
 - (a) To be allowed to visit (Rom. 1:10; Philemon 22).
 - (b) To receive contribution (2 Cor. 8:4).
 - 2. In spiritual affairs.
 - (a) Removal of affliction (2 Cor. 12:8).
 - (b) Forgiveness of enemies (2 Tim. 4:16).
 - (c) Prayers (Rom. 15:30; Eph. 6:19).
 - (d) To be kept from sin (2 Cor. 13:7; 1 Thes. 5:23; 2 Thes. 1:11).
 - (e) Salvation.
 - (1) Israel (Rom. 10:1).
 - (2) Sinning believers (2 Cor. 5:20; 6:1).
 - (3) All men (1 Tim. 2:1).
 - (f) Blessings and growth (1 Cor. 1:3; Eph. 3:14-21; Phil. 1:9).
 - (g) Glorifying God (Rom. 16:25-27).
- Conclusion (1 Thes. 5:16-18).

Truth in Type

Conducted by
Aaron Schlessman

JOSEPH SETTING FORTH CHRIST IN THE WORK OF HIS SECOND COMING. JOSEPH. CHRIST.

- | | |
|---|--|
| 1. Joseph was made known the second time to his brethren. Act 7:13.
Gen. 45:6. | 1. Christ will be made known the second time to his people, Israel.
Zech. 12:10.
Zech. 13:6. |
| 2. After the revelation of Joseph, his brethren went forth into the land of Canaan to proclaim that he was alive and ruler in the land of Egypt.
Gen. 45:25, 26. | 2. After the revelation of Christ, His people will go forth to proclaim to the world that He is alive and ruler throughout the land.
Isa. 66:19.
Isa. 61:6.
Zech. 8:22, 23. |
| 3. Joseph made ready his chariots and went forth to meet Jacob (Israel) in the land of Goshen.
Gen. 46:29. | 3. Christ will come forth to meet his people in chariots of glory.
Isa. 66:15. |
| 4. Joseph established his brethren in the land of Goshen. Gen. 47:6.
Gen. 46:28.
Gen. 47:27. | 4. Christ will establish His people in the land of Israel.
Ezek. 37:21, 22, 25.
Amos. 9:15. |
| 5. Joseph's brethren (and all Egypt) owned Joseph as their Savior.
Gen. 47:25. | 5. All Israel (and the world) will own Christ as the alone Savior and Lord.
Isa. 25:9. |
| 6. Joseph's brethren bowed down to him, the one whom they rejected, the climacteric fulfillment of all his dreams and visions.
Gen. 50:18. | 6. All Israel will fall down before the Lord Jesus Christ, the One whom they rejected and crucified, the climacteric fulfillment of prophecy.
Acts 1:11.
Zech. 14:4.
Isa. 25:9. |

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¶ Joseph has been considered as a type of Christ from the following viewpoints: Joseph setting forth Christ in the work of His first coming; Joseph setting forth Christ in His work during this grace age; Joseph setting forth Christ in His work during the tribulation period. We shall now turn to the fourth and last division of the outline, Joseph setting forth Christ in the work of His second coming. The circumstances set forth in God's Word wherein Joseph and Christ resemble each other are so numerous, so clear, and so striking, that, to him who studies reverently and prayerfully the Old Book, he is seen to be one of the most remarkable of the types of Christ.

¶ Although Joseph was rejected, and was an outcast from his native land, he was made known the second time to his brethren. "At the second time Joseph was made known to his brethren" (Acts 7:13). "Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother whom ye sold into Egypt" (Gen. 45:6). Christ will be made known the second time to His people, Israel. "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6).

¶ After the revelation of Joseph, his brethren went forth into the land of Canaan to proclaim that he was alive and ruler in the land of Egypt. "And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt"

(Gen. 45:25, 26). After the revelation of Christ, His people will go forth to proclaim to the world that He is alive and ruler throughout the land. "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles" (Isa. 66:19). "Ye shall be named the priests of the Lord; men shall call you the ministers of our God" (Isa. 61:6); "yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:22, 23). They shall go forth and proclaim that He whom they denied and nailed to the cross is alive; He whom they rejected as King of the Jews, is on the throne of all Israel; He is King of kings, and Lord of lords.

¶ Joseph made ready his chariots and went forth to meet Jacob (Israel) in the land of Goshen. "Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him" (Gen. 46:29). Joseph revealed himself in splendor and kingliness to his people. He met Judah in Goshen first (Gen. 46:28), and then met his father, the household of Jacob (Gen. 46:29). This is a representation of the coming of Christ in His glory to meet Judah first, "The Lord also shall save the tents of Judah first" (Zech. 12:7); and then all Israel. He shall appear in chariots of glory. "For, behold, the Lord will come with fire, and with chariots like a whirlwind" (Isa. 66:15).

¶ Joseph established his brethren in the land of Goshen. Pharaoh said to Joseph, "The land of Egypt is before thee: in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell" (Gen. 47:6). "And he (Jacob) sent Judah before him unto Joseph, to direct his face into Goshen; and they came into the land of Goshen" (Gen. 46:28). "And Israel dwelt in the land of Egypt, in the country of Goshen" (Gen. 47:27). Christ will establish His people in the land of Israel. "Thus saith the Lord God: Behold I will take the children of Israel from among the heathen, whither they are gone, and will gather them on every side, and will bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king of them all: and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children **forever**: and my servant David shall be their prince **forever**" (Ezek. 37:21, 22, 25). "I will plant them upon their land, and **they shall no more be pulled up out of their land** which I have given them, saith the Lord their God" (Amos 9:15).

¶ Joseph's brethren (and all Egypt) owned Joseph as their Savior. "And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants" (Gen. 47:25). All Israel (and the world) will own Christ as the lone Savior and Lord. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

¶ Joseph's brethren bowed down to him, the one they rejected. "And his (Joseph's) brethren also went and

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fell down before his face; and they said, Behold, we be thy servants" (Gen. 50:18). This was the climacteric fulfillment of all Joseph's dreams and visions. He did reign over them. They made obeisance to him. The time is coming when, like Joseph's brethren, all Israel will fall down before the Lord Jesus Christ, the One whom they have rejected and crucified, and will own Him as their King. "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven" (Acts 1:11). "And his feet shall stand in that day upon the Mount of Olives" (Zech. 14:4). "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9). This will be the climacteric fulfillment of prophecy. "And of the increase of his government and place there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).

¶ "Yea, all kings shall fall down before him; all nations shall serve him" (Psa. 72:11). "The kingdoms of this world are become the kingdoms of our Lord and of his Christ" (Rev. 11:15).

Lo! He comes, with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending,
Swell the triumphs of His train;
Hallelujah!
God appears on earth to reign.

Outlines for God's Workmen

Gathered by
Robert Regan

BIBLE HISTORY OF BELIEVERS.

- ¶ 1. What Does the Bible Tell Us Believers Were?
 - ¶ Jer. 17:9: "desperately wicked."
 - ¶ Psa. 51:5: "shapen in iniquity."
 - ¶ Mark 7:23: "All these evil things come from within."
 - ¶ Rom. 8:7: "enmity against God."
 - ¶ Eph. 2:1-3: "dead in . . . sins"; "children of wrath."
- ¶ 2. What Does the Bible Tell Us Believers Are?
 - ¶ Eph. 2:8, 13: "saved"; "made nigh."
 - ¶ Gal. 3:26: "children of God."
 - ¶ I Cor. 6:11: "washed"; "sanctified"; "justified."
 - ¶ I John 4:17: "as He is."
- ¶ 3. Does the Bible Tell Believers How They Were Saved from What They Were and Made What They Are?
 - ¶ Matt. 26:28: "blood . . . shed for remission of sins."
 - ¶ I Pet. 1:18, 19: "redeemed . . . with precious blood of Christ."
 - ¶ Rev. 5:9: "redeemed us to God by Thy blood."
- ¶ 4. Does the Bible Tell Believers What, as Blood-washed Sinners, They Have?
 - ¶ John 5:24: "hath everlasting life."

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- ¶ Romn. 5:1: "have peace with God."
- ¶ 1 Cor. 6:19: "Holy Ghost."
- ¶ Col. 1:12-14: "redemption"; "forgiveness of sins."
- ¶ 1 John 2:1: "advocate with the Father."
- ¶ 1 Pet. 1:4: "inheritance."
- ¶ 5. **Does the Bible Tell Believers What They Know?**
 - ¶ 2 Cor. 8:9: "ye know the grace of our Lord Jesus Christ."
 - ¶ Gal. 2:16: "not justified by works . . . but by faith."
 - ¶ Rom. 8:28: "know that all things work together for good."
 - ¶ John 14:16, 17: "ye know Him"; "the Spirit of Truth."
 - ¶ 1 John 5:13: "know that ye have eternal life."
- ¶ 6. **Does the Bible Tell Believers What They Shall Be?**
 - ¶ 1 John 3:2: "like Him."
 - ¶ Col. 3:4: "appear with Him in glory."
 - ¶ 1 Cor. 15:49: "bear the image of the heavenly."
 - ¶ 1 Cor. 6:2, 3: "judge the world . . . angels."
 - ¶ 1 Thes. 4:16, 17: "caught up . . . to meet the Lord."
 - ¶ Rom. 8:17, 18: "glory shall be revealed in us."
- ¶ 7. **Does the Bible Tell Believers How They Ought To Live Now?**
 - ¶ Eph. 2:10: "created . . . unto good works."
 - ¶ Rom. 6:4: "walk in newness of life."
 - ¶ Titus 2:11-13: "soberly, righteously and godly . . . looking."
 - ¶ 1 Thes. 1:9, 10: "to serve"; "to wait for His Son."

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¶ It is important to note that in the dispensation of grace under which we live, God reserves the old order; **then**, blessing depended upon works; **now**, works follow blessing.

—C. I. Scofield.

BELIEVERS IN THE SPIRIT.

- ¶ “Be filled with the Spirit” (Eph. 5:18).
- ¶ “Walk in the Spirit” (Gal. 5:25).
- ¶ “Speak in the Spirit” (1 Cor. 12:3).
- ¶ “Worship in the Spirit” (Phil. 3:3).
- ¶ “Pray in the Spirit” (Eph. 6:18).
- ¶ “Love in the Spirit” (Col. 1:8).

—Rev. Harold F. Sayles.

THE GOSPEL.

- ¶ 1. Its divine source—Grace (Eph. 2:8; 2 Cor. 8:9).
- ¶ 2. Its divine foundation—The cross (2 Cor. 5:21; Col. 1:20).
- ¶ 3. Its divine character—Resurrection (1 Cor. 15:4).
- ¶ 4. Its divine power—The Holy Spirit (Gal. 2:20; 2 Cor. 5:17).
- ¶ 5. Its divine hope—The Lord’s return (John 14:3).

—James Sprunt.

REDEEMED.

Lam. 3:58.

- ¶ From what?
 - ¶ The curse of the law (Gal. 3:10).
- ¶ By what?
 - ¶ The blood of Jesus (1 Pet. 1:18, 19).
- ¶ For what?
 - ¶ To serve Him (Titus 2:14).

—W. T. Perkins.

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SEVEN ETERNAL THINGS.

- ¶ 1. Eternal God—The Source of All (Deut. 33:27).
 - ¶ 2. Eternal Redemption—The Cause of All (Heb. 9:12).
 - ¶ 3. Eternal Salvation—God's Greatest Work (Heb. 5:9).
 - ¶ 4. Eternal Life—God's Richest Gift (Rom. 6:23).
 - ¶ 5. Eternal Inheritance—Saints' Possession (Heb. 9:15).
 - ¶ 6. Eternal Glory—The Believer's Hope (1 Pet. 5:10).
 - ¶ 7. Eternal Fire—Unrepentant Sinner's Doom (Jude 7.)
- ¶ If the one is Eternal, Enduring Forever, so are the others. To limit one is to weaken all.

—George W. Noble.

FAITH.

- ¶ By faith we live (Rom. 1:17).
 - ¶ By faith we stand (2 Cor. 1:24).
 - ¶ By faith we walk (2 Cor. 5:7).
 - ¶ By faith we fight (1 Tim. 6:12).
 - ¶ By faith we overcome (1 John 5:4).
 - ¶ By faith we are justified (Rom. 3:28).
 - ¶ By faith we have access (Rom. 5:2).
- Rev. Harold F. Sayles.

THE SIN QUESTION.

1. **What is Sin?**

1 John 3:4: "Sin is the transgression of the law."

Rom. 14:23: "Whatsoever is not of faith is sin."

1 John 5:17: "All unrighteousness is sin."

2. **Are All Sinners?**

Rom. 3:9: "All under sin."

Rom. 3:12: "All gone out of the way."

Rom. 3:19: "Guilty before GOD." We may think well of ourselves, or people may think well of us—this is what GOD thinks.

Rom. 3:23: "For all have sinned."

3. **The Effect of Sin.**

Ezek. 18:4: "Shall die."

Eccl. 9:18: "Destroyeth much good."

James 1:15: "Bringeth forth death."

John 3:20: "Hateth the light."

Eph. 2:5: "Dead in sins."

4. **The Unbeliever's Sins.**

John 8:24: "Shall die in your sins."

1 Tim. 5:24: "Sins follow after."

John 15:22: "No cloak for their sin."

John 9:41: "Your sin remaineth."

5. **The Believer's Sins.**

(a) **Where They WERE.**

Isa. 53:6: "Hath laid on Him."

2 Cor. 5:21: "Hath made Him to be sin."

1 Pet. 2:24: "His own self bare our sins."

Heb. 1:3: "By Himself purged our sins."

(b) **Where They ARE.**

Isa. 43:25: "Blotteth out—will not remember."

Isa. 44:22: "Blotted out."

Psa. 103:12: "As far as east from west—removed."

Isa. 38:17: "East . . . behind Thy back."

Micah 7:19: "Into the depths of the sea."

Col. 2:13: "Forgiven."

Heb. 10:17: "Remember no more."

—C. I. Scofield.

GUIDANCE.

1. **The fact of unconscious guidance—God's sovereignty.** Jer. 10:23; Prov. 16:9.
2. **The secret of all guidance—God's grace.** Ps. 31:3; Isa. 42:16; Neh. 9:18, 19.
3. **The price of conscious guidance—a God-honoring life.**
 - (a) Have righteous dealings with men and holy fellowship with God. Ps. 37:23; Isa. 58:8-11; Ps. 32:8; 139:24.
 - (b) Rejoice in God, despite hindrances and delays. Ps. 40:1; Prov. 4:12.

"How kindly has God thwarted me in every instance where I sought to enslave myself! I will learn at least to glory in disappointments."—McCheyne.
 - (c) Secure a comprehensive knowledge of Bible teaching. Prov. 3:21-23; Ps. 37:31.

Do not open the Bible at random for light. Remember that no passage of Scripture is of private interpretation.
 - (d) Counsel with those familiar with God's word. Acts 8:31: "How can I, except some one should guide me?"
 - (e) Scrutinize every motive, asking, "Am I seeking God's glory?" Prov. 3:6; Isa. 66:2; Ps. 25:12, 14.
 - (f) Constantly recall the evidences of personal weakness and perversity. Ps. 25:9; Prov. 3:6; Isa. 57:15.
 - (g) Unceasingly plead for wisdom until light comes. Ps. 119:5; Ps. 143:8; James 1:5.
 - (h) Whilst waiting for particular illumination, seize upon each opportunity presented for general service. Eph. 5:16: "Buy up the opportunities."

"I'd rather walk in the dark with God, than walk in the light without."

—Joshua Gravett.

"FAINT NOT."

1. In prayer (Luke 18:1).
2. In confidence (2 Cor. 4:1).
3. In hope (2 Cor 4:16).
4. In work (Gal. 6:9).
5. In trusting (Eph. 3:13).
6. In well doing (2 Thes 3:13).
7. Under chastening (Heb 12:5).

—F. E. M.

The Sunday School Lesson

Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated
Conducted by George W. Wise

THE PROPHET EZEKIEL A WATCHMAN.

Ezekiel 3:12-21. October 1, 1911.

BLIND, lying prophets had worked irreparable injury to Judah. One faithful watchman, with clear vision and emphatic voice, was needed for the warning of God's people. Ezekiel, by God's enabling, became that one.

I. The Enabling of a Watchman (vs. 12-17).

Paul said to Timothy, "I thank Christ Jesus our Lord, who hath enabled me—putting me into the ministry" (1 Tim. 1:12). But the apostle to the Gentiles was not the first example of God's enabling of His servants. Among the many we find Ezekiel, and should study with appreciative interest four steps in his enabling.

One.—"The Spirit took me up" (vs. 12). Above the crowded, noisy thoroughfares of life, borne aloft by the third person of the Trinity into the council chambers of heaven, Ezekiel found in the vision of "the glory of the Lord from His place" the secret of a watchman's enabling. Apart from the Holy Spirit is no revelation in the things of God and no power for such a service (1 Cor. 2:9, 10; John 16:14; 2 Cor. 12:2; Isa. 6:1).

Two.—"The hand of the Lord was strong upon me" (vs. 14). Assuredly a mighty stirring of the Spirit within ("bitterness and heat") must be felt where the hand of the Lord is strong. Evidently the Spirit's work with Ezekiel was to bring him into alignment with the mind of God toward the sins of Israel. That mighty rushing and noise of the living creatures, sent from the Lord to lay hold upon Ezekiel for service, was not in vain (Acts 2:2). How important the **awakening** of the watchman-to-be! See Eph. 5:14; 2 Tim. 1:6.

Three.—"I sat where they sat" (vs. 15). Seven days of astonishment, sitting among the captives at Tel-abib became an essential part of the prophet's qualification for his ministry. The pale solitaire in a cloister far from the haunts of men would scarcely be considered for such an office. He must rather be like Jeremiah, going in and out among the people (Jer. 37:4).

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He must be in the world, yet not of the world; living under the eye of man, but under the hand of God.

To the man thus divinely controlled the daily observation of the Christless activities of men brings strong emotions of astonishment and grief (Acts 17:16).

Four.—“Hear the word at my mouth” (vs. 17). Ezekiel must first of all listen to God, and then speak to men. What a blessing to this fake-ridden world if every professed prophet had truly been a listener before the Lord! Far too many are deceived by the notion that in flights of a carnal imagination they have found the certain oracles of God. But the lowly attitude at the feet of Jesus is indeed the better part for one who would later bear aloft the flaming torch of His truth. The training of the ear to listen is a part of God’s enabling (Matt. 13:16; Prov. 5:1, 2). Then of a truth God’s watchman is not self-made, for the Lord shall say, “**I have made thee a watchman.**” The enabling is complete.

2. **The Commission of a Watchman** (vs. 18-21). Ezekiel need not be a philosopher, sociologist, or even an accomplished theologian. He is not commanded to acquire personal magnetism or tact. His commission is simplicity itself, and there is no excuse for misunderstanding its requirements. He is to go forth with the word of the Lord upon his Lips, the untrimmed, unembellished word of **warning** from One who has no compromise to make with sins.

A striking clause in these instructions for the watchman refers to the warning: “when a righteous man doth turn from **his righteousness.**” The man trusting in “his righteousness which he hath done” (vs. 20) must present a spotless record, for such is the demand of the law, “the ministration of death” (2 Cor. 3:7). How much better is the **righteousness from God by faith in Jesus Christ** (Phil. 3:9; Rom. 4:5)! It is the gift of **grace** and must stand forever (Heb. 10:10, 14; Psalms 125:1; Isaiah 51:6).

Failure to warn the wicked has dire results. Fidelity as a watchman means unmeasured blessing. The chief result of a watchman’s unfaithfulness when dispatched with warning to the wicked is the death of those needing to be warned. It would be impossible to compute the sufferings of the wicked who might have been saved had not the watchman’s voice been muffled and silenced (John 5:29; Matt. 25:46; 2 Peter 2:17). Nor is that all. There is quite justly a requirement of their blood at the hand of the faithless watchman (vs. 18). It is a fearful thing to be derelict when immortal souls are trembling on the brink of eternal woe. Yet, in the day when rewards are given or withheld by the returning Son of God, many of His servants, knowing the truth but refusing to bear faithful testimony, will stand with the disapproved (1 Cor. 9:27), though saved “so as by fire” (1 Cor. 3:15).

The rewards of fidelity are twofold. There will come to those who heed the warning the blessing of life everlasting (John

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5:24). It is as impossible now to appreciate the bliss of heaven as to measure the anguish of hell. There is no privilege so rich in blessing for its possessor as the privilege of warning the sinner and thereby delivering a soul from death (James 5:19, 20). Such fidelity, too, is never overlooked by the rewarder of men. The shining crown of righteousness, glorious beyond the apprehension of mortals, the approving smile of the Chief Shepherd—what more could be desired for compensation? All this is for those who can say with Paul, “I am pure from the blood of all men” (Acts 20:26, 27; 2 Tim. 4:7, 8; 1 Pet. 5:4).

Thought Producers.

Introductory. What vision did Ezekiel have? Ezek. 1:1-28. To whom is he sent? 2:3; 3:11. How was Ezekiel to speak? “Thus saith the Lord” (2:4). Was there to be any fear to him? 2:6; 3:9. What was sent to him? 2:9. What was written therein? 2:10. What did Ezekiel do with the roll? 3:1-3. Of what was he assured? 3:7. But yet, what was he to do? 3:11.

Verse 15. To whom did Ezekiel come? To those of the captivity. Who had led them into captivity? Jer. 39:9. Why was he enabled to do this? 2 Kings 24:19, 20. Who leads men into captivity today? 2 Tim. 2:26. Why can he do this? Jer. 17:9.

Verse 17. What was Ezekiel made to the captives? A watchman. Where was he to obtain the warning that he was to give them? From God. What is the duty of the servant of God toward those whom Satan leads captive? 2 Tim. 2:24-26. Where is he to find the message that he would bring to the lost men? 2 Tim. 2:15; Rom. 1:16, 17.

Verse 18. What has God said to the wicked? Thou shalt surely die (John 3:18, 36). Under law, upon what condition would the wicked be saved? Ex. 19:5. What is the one condition of salvation under grace? John 3:16; Acts 16:31. Under law, what was God’s word to the unfaithful servant who failed to warn the wicked? His blood will I require at thy hand. But what is God’s word to the unfaithful servant in this dispensation of grace? 1 Cor. 3:15.

Verse 20. Under law, what would become of the man who turned from his righteousness? He would be lost. Is it possible under grace for one who has been saved to be lost? Never. John 10:28; 6:37, 40; 8:38, 39.

Verse 21. Under law, why did the righteous man live? Because he did not sin. Under grace, why does the righteous man live? Because his salvation and righteousness depends on the work of Christ (John 3:14, 15, 36; Heb. 10:12; Phil. 3:9).

Golden Text Illuminated.

“Hear the word at my mouth, and give them warning from me” (Ezek. 3:17).

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When we see how unflinchingly such a man as Columbus stood by a conviction, when it was a belief of his own, it makes us who have the infinite God back of us, ashamed because of our faithlessness. Columbus never tired, although the heads of nations refused him aid, until he was launched upon the mighty deep; and then, when his own sailors threatened to forsake him, he led them on because of his assurance of the land ahead.

How much surer are we, who have the unfaltering "Word" back of us, the "blessed assurance that Jesus is ours," though we may suffer the severest criticism of our friends and meet the rebuffs of those in high callings. But with this **blessed assurance** of the truth of the Word, we can give the warning from Him.

THE LIFE-GIVING STREAM.

Ezekiel 47:1-12. October 8, 1911.

THE stream in Ezekiel's vision is a literal river, and as such we study it, not, however, losing sight of antitype, which flows forth with unmeasured blessing even now. For sin has cursed humanity, as well as the earth itself, with sterility which can only be changed by living waters from God.

1. **The Literal River** (vs. 1-12). Our lesson is a part of the prophet's vision of the great temple that shall be the center of Israel's life and worship in the age to come, when the returning Messiah shall have set up His Kingdom upon the earth (Ezek. 40:47, with Zech. 14:8, 9). The land promised to the seed of Abraham for an everlasting possession, the land "from the river of Egypt unto the great river, the river Euphrates," will not always be as barren as now. Glowing pictures of a coming day of fruitfulness and beauty for the land abound in the Word (Isa. 41:18, 19; 55:12, 13). But such millennial blessings for this earth do not come through the application of human science and learning, neither are they predicted as a result of the spread of the gospel in this Christ-rejecting age. The advent of the Savior, the regathering of Israel to their own land, and the consequent spread throughout the earth, as waters cover the sea, of the knowledge of the Lord—these are essential factors in the worldwide transformation of desert lands and desert lives (Ezek. 37:21-28; Isa. 11, 12; Acts 15:15-17; Rom. 8:19-21 with Col. 3:4).

Another age of miracles is on the way, to be finally ushered in with the second coming of Christ, the King. From the magnificent temple at the heart of the Kingdom will flow a marvelous river, whose waters shall make the desert a garden of fruits and flowers, bringing healing even to the Dead Sea. No wonder the Psalmist wrote of a time when kings, princes, all people, mountains, trees, beasts, cattle and flying fowl shall join

in praise and acclaim of the One most worthy (Psa. 148). He had the prophet's vision.

2. **The Spiritual River** (vs. 1-12; Isa. 44:3, 4). A literal rock once smitten poured forth a literal stream of refreshing water for a thirsty multitude. But it prefigured a Spiritual Rock, pouring forth Spiritual Water, water of life for a dead humanity (1 Cor. 10:4). So, too, this river of the sanctuary, a literal stream to be, has its antitype, the Holy Spirit. Nothing could be plainer than Christ's own designation of the Spirit as "rivers of living water" (John 7:37-39). Studied as a type, Ezekiel's river of the sanctuary brings forth an interesting and helpful revelation of the Holy Spirit's person and operation in lives that He enters. We present the points below in the form of a Bible study. **Use your Bible.**

The Holy Spirit as the River of the Sanctuary.

1. **Source, the Lord's House** (vs. 1, 2). The Spirit was sent forth from the heavenly sanctuary, from the throne of God (Heb. 9:11, 24; John 15:26).

2. **Increasing fullness.** The waters of the river were first to the ankles, then to the loins, then waters to swim in (vs. 3-5). We are commanded to "be filled with the Spirit" (Eph. 5:18). The infilling of the Holy Spirit is in proportion to the yieldedness of the believer and growth in grace. All believers possess the Spirit (John 14:17), but some are said to be more than others "full of the Holy Spirit" (Acts 6:3, 5).

3. **Life-giving.** Along the course of this remarkable stream trees spring up, flowers bloom, fish in abundance thrive in its depths, and even the Dead Sea receives its first real thrill of life as its briny waters are healed (vs. 7-10). There is **life** where the Spirit comes on His quickening regenerating mission (John 3:3, 5-8; Eph. 2:1; Gal. 3:3; 5:25).

4. **Fruit-producing.** When Ezekiel returned from following the course of the stream he beheld at the bank of the river "very many trees on the one side and on the other" (vs. 7). The fruit of these trees was for food, and their leaves for medicine (vs. 12). Only one power can produce in lives of men fruit pleasing to the eye of God, and that is the power of the Holy Spirit (Gal. 5:22, 23). No true believer can be utterly destitute of good works, for where the Spirit dwells is life and the product of life.

5. **Meeting resistance.** Some of the miry places were not healed, but given over to salt (vs. 11). Many people, convinced by the Holy Spirit of sin, still continue in their rejection of the Savior (Heb. 10:29; John 16:8; John 3:19). What blessings untold they forfeit by such foolish resistance of the healing river of God!

6. **Blessings free to all.** The inviting sparkle of the river's surface in its deeper channels, the rippling of its shallower rapids, and the dash and roar of its cataracts all seem to bear to thirsty multitudes the cheering call, "Ho, every one that thirsteth, come ye to the waters!" And so the "Spirit and the bride say, Come.

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And let him that heareth say, Come. And let him that is thirst come. And **whosoever will, let him take the water of life freely**" (Rev. 22:17).

Thought Producers.

Verse 1. What do we find issuing from under the threshold of the temple? Waters. Whither do the waters go? Eastward. What either prophet tells us of these waters? Zechariah 14:8. But at the time that these waters are going forth from Jerusalem, who is king there? Zech. 14:9; Ezek. 43:7. Then what has taken place before? The Lord's return (Zech. 14:4-7; Ezek. 43:2). Then to what age does this vision of Isaiah belong? The kingdom age. Therefore, what kind of blessings are those mentioned in verses 7 to 12? Kingdom blessings.

Verses 3-5. What do we notice about this river of the Kingdom? That it is a vast river. What water did Christ offer to those who would ask? Living water (John 4:10). Is this water of life limited in amount? There is plenty for whosoever will (Rev. 22:17).

Verses 7, 12. What do we find by this river of living waters? Trees. For what do they serve? Both for food and medicine. Does the supply of either ever fail? Leaf shall not fail nor fruit be consumed. To what may these trees be likened? The man that has partaken of the water of life (Jer. 17:7, 8; Psa. 1:1-3).

Verses 8, 9. What quality do these living waters have? A healing quality. What does the living water that Christ offers have for those who accept it? Complete healing from sin (1 John 1:7; Heb. 9:26).

Golden Text Illuminated.

"Whosoever will, let him take of the water of life freely" (Rev. 22:17).

About the close of the eighteenth century, William Carey and his fellows so aroused the dormant missionary spirit in the churches, that the London Missionary Society sent missionaries to Tahiti. There was a long "night of toil." Sixteen years went by without a sign of blessing. One day a missionary, with a group of savages about him, read from a manuscript copy of the gospel according to John, the third chapter. As he came to the sixteenth verse, which Luther called "the gospel in miniature," a rude warrior in the group asked him to read that verse again and again. Then he said: "This, if it is true, **is for you only, not for such as me.**" But the missionary repeated that wonderful word, "**whosoever,**" and dwelt upon its meaning. "Then," said the warrior, "**your God shall be my God;** for we have never heard such a message as this; our gods do not love us so."

—Dr. Pierson.

THE RETURN FROM THE CAPTIVITY.

Ezra 1:1-11. October 15, 1911.

FORGOTTEN? Through seventy long years of captivity in Babylon had Israel for one moment been forgotten by Jehovah? Never! For though His hand had been heavy upon them with chastening for disobedience, His loving thought for His people never ceased. And in His own good time the proof of His unwavering, watchful providence was forthcoming. Of this we study in our lesson.

1. The Decree of God and of Cyrus (vs. 1-4). The decree of Cyrus, king of Persia, was first of all the decree of God, and therefore effective. This is evident from the statement that it was made "that the word of the Lord by the mouth of Jeremiah might be fulfilled." God will not suffer one of His prophecies to fail. When the time arrives for the fulfillment of a prophecy, even the day, hour, or instant of time, He demonstrates the faithfulness of His word. This visitation of His captive people in the days of Cyrus is in exact correspondence with His promise made through Jeremiah, a promise long since forgotten by many of the Jews, but never by the Lord Himself (Jer. 29:10).

We may be sure that this proclamation was not an independent act of the will of Cyrus, for "the Lord stirred up the spirit of Cyrus" (vs. 1). The credit for notable achievements is often given to men, when it should go to Him who stirs up the spirits of men. Men do not drift of themselves into the execution of noble enterprises, by which Christ is glorified. When they find themselves in the midst of fruitful labors they must in honesty say, "not I, but the grace of God" (1 Cor. 15:10).

Then, too, the Sovereign God of Israel is acknowledged as the One to whom the king of Persia owes his royal position. What blessings would come to this world if all in positions of responsibility would own their indebtedness to God for their station in life, and then conduct themselves accordingly (Rom. 13:1).

There is a challenge in the proclamation of Cyrus. "Who is there among you of all this people? his God be with him, and let him go up to Jerusalem—and build the house of the Lord God" (vs. 3). Many were satisfied in Babylon with their luxurious homes and lucrative trades. Did they love the worship of the Lord enough to bestir themselves for an arduous journey to their desolated city? In exchange for the wealth and ease of Babylon, they would have the presence of God, who would go with the builders of His house. This decree was a fine test of their devotion to Jehovah and the land. Our loyalty, too, is often tested when we are called upon to sacrifice and suffer, knowing that our reward will be the nearness and fellowship of our Lord (Heb. 13:5; Matt. 28:19, 20; 1 John 1:6, 7; 1 Pet. 4:13).

2. Back to Jerusalem (vs. 5-11). The Lord, who stirred up the spirit of Cyrus, also stirred the spirits of the people to return.

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True, only a small part of the nation heeded the call, but those who did, went willingly, drawn thither by the divine leadership. When men embark upon any worthy enterprise we may safely conclude that the Spirit of God has been working in their hearts. No good thing ever springs from man independent of Him, for the natural heart is a source only of evil and corruption (Eccl. 9:3). It is when His power worketh within that we may look for a movement "back to Jerusalem," back to the worship of the one true God (Eph. 1:19; Eph. 3:20; 2 Chron. 16:9).

To many who remained, for a time at least, in Babylon was given the privilege of strengthening the hands of the workers. This was done by means of gifts of gold, silver, goods, beasts. God's workmen are always weakened when needed supplies are withheld by avaricious hands. They are strengthened when men are willing to devote to His service all they have and are, for to Him they rightfully belong (Joel 3:5; Hag. 2:8). Today the Lord needs an army of **stewards**, who will say from the heart:

"Nought that I have mine own I call,
I hold it for the Giver;
For I am His and He is mine,
Forever and forever."

Thought Producers.

Verse 1. Why was the spirit of Cyrus stirred by God? That the word of God spoken by Jeremiah might be fulfilled. What was this word? Jer. 29:10. Was it fulfilled? It was. Have the prophets spoken of a regathering of the Jews of which this return is not a fulfillment? They have (Isa. 11:11; Ezek. 39:28). Will that prophecy be fulfilled? Matt. 24:35; 1 Pet. 1:25).

Verse 2. What had God given to Cyrus? All the kingdoms of the earth. What had He charged him to do? To build Him a house at Jerusalem (Isa. 44:28; 45:1-13). What priceless treasure has God given to each of us? John 3:16; 10:28; 2 Tim. 3:16. What is His charge to us? Matt. 28:19, 20; 2 Tim. 2:24, 25.

Verse 5. When opportunity was given to return to their land, who went? Those whose spirit God raised. Why did they go? To build the house of the Lord. When some one is needed in God's service, who must go? Those whose spirits have been stirred by Him and who are abiding in Him (John 15:5; Phil. 4:13).

Verse 6. What did those do who did not go to do the actual work? They helped with their means. What should we always do, although we may not be able to be on the actual field of service? Give of our means (2 Cor. 8:1-7; 9:5). What are the rewards of Christian giving? (a) Increased joy (2 Cor. 8:2); (b) increased ability to give (2 Cor. 9:7-11); (c) increased thankfulness to God (2 Cor. 9:12); (d) God glorified (2 Cor. 9:13, 14).

G r a c e a n d T r u t h

Golden Text Illuminated.

"He retaineth not his anger forever, because he delighteth in mercy" (Micah 7:18).

Boundless love. I know of a father who, after his son came back the fourth time, said: "No! I forgave you three times, but I will never forgive you again." And the son went off and died. But God takes back his children the thousandth time as cheerfully as the first! As easily as with my handkerchief I strike the dust off this book, God will wipe out all our sins. O, this mercy of God! I am told it is an ocean. Then I place on it four swift sailing crafts, with compass, and charts, and choice rigging, and skillful navigators, and I tell them to launch away, and discover the extent of this ocean. That craft puts out in one direction, and sails to the north; this to the south; this to the east; this to the west. They crowd on all their canvas, and sail ten thousand years, and one day come up to the harbor of heaven; and I shout to them from the beach, "Have you found the shore" and they answer: "**No shore to God's mercy**"

—Talmage.

THE FOUNDATION OF THE TEMPLE LAID.

Ezra 3:10—4:5. October 22, 1911.

A CO-OPERATION on the part of those whose spirits God had stirred made possible this happy event, the laying of the foundation of the second temple. Joshua and his brethren **stood together** "to set forward the workmen in the house of God" (vs. 9). Many occasions of thanksgiving come to God's people when they stand and work together for Him (Phil. 2:2; 4:3).

1. **Builders, Singers and Mourners** (3:10-13). The builders, who laid the foundation, were not less honorable than the priests in their splendid apparel. Without them the singers would have had no theme for their songs of praise. God honors the **workmen**, whose labors bring glory to the name of Christ (Neh. 13:14 with Heb. 6:9, 10).

It speaks well for the true devotion of these ancient worshipers, that they did not forget to sing the praises of the God from whom all their blessings had come. It is one of the unfailing marks of a Spirit-filled life, this readiness to praise the Lord. In these days when the religion of practical works is being so earnestly propagated throughout Christendom, we need a recall to the religion of worship and thanksgiving to Him who is worthy. The songs of the priests and the sons of Asaph were unto the Lord (vs. 11). They were inspired by His own manifestation of the mercy that endureth forever (2 Chron. 20:21; Psa. 89:1; Psa. 118:1-4; 136). And as the select musicians made

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melody unto the Lord with voice and cymbal, all the people joined in a mighty shout when the foundation of the temple was laid. The duty and the privilege of praising the Lord falls not upon a few, but belongs to all—to angels (Psa. 103:20), to saints (Psa. 30:4), to the high and low (Psa. 148:11), to young and old (Psa. 148:12), to all men and all creation (Psa. 107:8; 150:6). The voice of the people was not a feeble murmur, but a great shout that could be heard afar off, for none in all the host was ashamed of the sound or of Him whose praises they sang (2 Sam. 22:4). The shout was not only from the mouths of the people (Psa. 63:5), but from their hearts, filled with gladness and thanksgiving for Jehovah's grace (Psa. 111:1; Per. 33:11)

Strange is the thought, at first, that there should be mourners at such a time. But there were ancient men, who had beheld the former temple, far exceeding this one in splendor, and who wept aloud by reason of the contrast (Hag. 2:3). Sad it is to view the departing glory of a people fallen through idolatry, and we cannot wonder at the sorrow of these old men who had lived in the better days of Judah. But the prophet, Haggai, who was present to encourage the builders, bade them be of good cheer, and refreshed their heavy hearts by visions of the greater temple yet to be in the coming days of Israel's final restoration (Hag. 2:4-9). This greater temple, far outshining that of Solomon, Ezra or Herod, will one day be the center of the world's worship when the King of kings shall rule in His universal kingdom.

2. Adversaries, Disguised and Undisguised (4:1-5). The adversaries of Judah and Benjamin first came with flattering words and fair promises. They made a generous offer of assistance, saying, "Let us build with you." This is the worst possible form of opposition ever directed against the people of God. It is true in the case of the church of Christ. The world outside the church is a bitter enemy indeed, but the world, stealing with soft speech into the very inner circle of the church, is by far the more dangerous adversary. Fortunately, the leaders of Israel were wise enough to reply, "Ye have nothing to do with us to build an house unto our God." May we have grace to say the same to ungodly men today. Our only safety, as builders for Christ, is in absolute separation from the unbelieving world (2 Cor. 6:14-18). We need not fear those without who would weaken our hands, (for the "power that worketh within" is of God and brooks no easy hindrance from the devil. We should ever rely not upon the might of men who work with us, but upon the omnipotence of God Himself, who with wonderful grace has condescended to take up His abode within our hearts and there carry on His work (Eph. 3:16-20; John 15:4; Roman 8:31).

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Thought Producers.

Introductory. What did the people do before laying the foundation for the house of the Lord? Turned back to God in worship and walk (vs. 1-7). Can God use the lives of those who do not surrender all to Him? 2 Tim. 2:19-21. Where does the surrendered life find its strength? 2 Cor. 12:9. What may be the outcome of a surrendered life? Phil. 4:13.

Verses 10, 11. When the foundation was laid, what did the priests do? Praised and gave thanks to the Lord. In what should we give thanks? In all things (1 Thess. 5:18).

Verse 11. Why did they praise and give thanks unto the Lord? He is good, for his mercy endureth forever toward Israel. Why is praise and thanksgiving due to God from us? Eph. 1:3; Psa. 104:14; 68:19.

Verses 2, 3. What did the adversaries of the Jews seek to do? To form an unreal union with them. But did the fathers of Israel permit such a terrible thing? They did not. What was always God's word to Israel about such unions? Ezra 9:11, 12; Neh. 13:1, 2. What is God's uncompromising word to us on the important question of the believers uniting with unbelievers in marriage, fraternal organizations, business, or ought else? 2 Cor. 6:14-18.

Verses 4, 5. Not being able to destroy the purpose of the Jews by the unequal yoke, what did the people of the land do? Withheld supplies and hired counselors. But were they successful in permanently checking the work? Ezra 6:15. Why could not the work be checked? Because it was God's will that it should be finished (Haggai 1). Who will always be defended from the many wiles of Satan? The one who is surrendered to God and His will (Psa. 59:9; 61:3).

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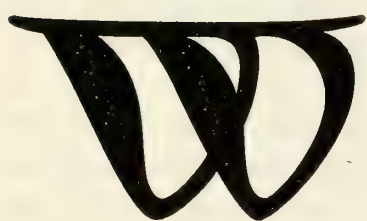
"Enter into his gates with thanksgiving, and into his courts with praise" (Psa. 100:4).

"We sat together in prayer meeting," says a writer in the Interior, "and the sweet old saint who had not seen the face of man or woman for fifty years sat on the front row. The pastor gave out the hymn, 'Count your blessings one by one.' Now, we all knew the dear old man had blessings; we had heard him say so. But none of us thought he had so very many. It was just after he was married that an accident had cost him his sight. He had earned a living for himself and wife through nearly the whole half century by scrubbing other people's clothes clean at the washtub in their little kitchen, the wife standing by to tell him when they were made spotless. Not content to provide for two—they were childless—he adopted and raised an orphan niece. Now in his old age he had lost his wife, and about the only satisfaction that remained to him was the faithful care

of this foster child and husband. But they were not rich, and what they so gladly shared with him could not be more than a sufficiency. But the pastor had given out 'Count your many blessings one by one.' We heard the blind saint sigh: 'I can't do that!' What calamity had befallen here? Had the blind man lost his faith? No. Wait, he is finishing his sentence: 'I can't count them that way; I'd never get through if I did.'"

A PSALM OF DELIVERANCE.

Psa. 85. October 29, 1911.



WHEN we yearn for a divine eloquence that we may tell of the goodness of God, we should read the Psalms. There we find in the poetry of inspiration the loftiest heights of gratitude attained.

I. **God's Favors Remembered** (vs. 1-3).

Taking the viewpoint of an Israelite, we discern three great manifestations of the Lord's favor. These are: (1) His favor to the land (Palestine); (2) His forgiveness, covering all the sins of His people; and (3) The turning away of His wrath.

(1.) His favor to the land. The promises most precious to the Jews have all been promises of earthly blessings, and cluster about that oft-repeated phrase, "the land." Israel away from the land is accursed, but at home again in the land is blessed. This is due to the faithfulness of God's word, for He had told His people through Moses that when they sinned and rebelled they would be torn from the homeland, but when they repented and turned again to the Lord they would be restored (Lev. 26:14, 32, 33, 40-42). So, then, it was time for them to rejoice and sing His praises when he had brought them from captivity back to the land (Psa. 14:7; Ezra 1:11; Jer. 30:18; Ezek. 39:35; Joel 3:1).

(2.) The forgiveness of sins. The completeness of God's forgiveness is best understood by literal acceptance of those words, "Thou hast **covered all their sin.**" He leaves not one sin, big or little, exposed, that man or devil may charge them with it at the bar of justice. Therefore, they who trust in Him may rest in assurance of **eternal security.** "Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. 32:1; Isa. 55:7; Micah 7:18, 19).

(3.) The turning away of His wrath. The most terrible prospect for sinners is that of coming wrath, when Mercy hides her face while Justice demands his due. Grace changes that prospect for the believer dissolving the fiery hues of wrath into the soft radiance of compassion. Praise God for wrath **turned away** by the blood of Christ! See Rom. 5:9; 2 Cor. 5:18, 19; 1 Thess. 1:10; John 3:14-18; Rom. 5:1.

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2. **Prayer for Revival** (vs. 4-7). "Turn us, O God of our salvation." No man turns from the wrong way to the right except God turn him. It takes **power** to turn a man from evil to good, from sin to righteousness, and such power belongs unto the Lord (Psa. 62:11). "Wilt thou be angry with us forever?" God had turned away the fierceness of His anger when he restored the remnant of Israel the first time, but after all His loving kindness they return to sinful ways, so this prayer bursts once more from the lips of the godly. Israel needs another reviving today, another turning from their idolatry and rebellion. But not Israel alone is in want of the stirring of God's Spirit. Dead churches and unspiritual Christians should join in the prayer, "Wilt thou not revive us again: that thy people may rejoice in thee?" When God's people are revived, they rejoice in the Lord. When they rejoice in the Lord they become mighty instruments for the winning of others (Psa. 51:12, 13).

3. **The Dwelling Place of Glory** (vs. 8-13). The writer of these words first becomes a listener before God, receives from Him a message of peace, and then gives forth the utterance of a prophet. He tells of a coming great revival for the whole land of Israel, such a sweeping revival that the land of promise, once desolated because of rebellion, is made the very dwelling place of glory (vs. 9). But the dwelling place of glory is the place where mercy and truth, righteousness and peace are brought together. The prophecy looks to the time when truth from earth clasps hands with righteousness from heaven, when the Lord shall answer the prayer of His chosen that His will be done on earth as it is in heaven. These wonderful days can only be realized when the Son of God shall come in manifest power and glory to claim the homage which He has hitherto been denied by an unbelieving world (Micah 4). "Yea, **the Lord shall give** that which is good." The good of this world, in righteousness, peace and universal prosperity, for which men so vainly strive, is not thus attained by struggles of men. It will come **when He comes** to earth again to purge away its dross and inaugurate a reign of peace. He, who was the Sufferer of Psalm 22, shall come again as the King of Psalm 24, and lead His people into the pleasant pastures of Psalm 23.

"Then welcome, thrice welcome, ye tokens of God.
What else but His coming can comfort afford?
What presence but His set this prisoned earth free?
Oh! Star of the Morning, our hope is in Thee!"

Thought Producers.

Verse 1. What has God done for His people as recorded here? Brought them back to their own land (Jer. 30:18; Ezek. 39:25-29). When will this be done? Hosea 3:4, 5.

Verse 2. At the return of the Jews to their own land, in

FOUR HUNDRED EIGHTY-ONE

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what will they rejoice? In the forgiveness of sin (Ezek. 36:24-28; 37:23-27). Who may rejoice in the cleansing from sin in this age? John 3:16; 1 John 1:7.

Verse 3. What will God do? Cause His anger toward Israel to cease (Isa. 48:9; Hosea 14:4). Why has God been angry with His people Israel? Because of their sins (2 Kings 13:1-3; Isa. 5:24, 25). But at this time what will the Jews have done? Turned from their sins to God (Hosea 14:1-3).

Verse 6. What do the people ask? "Wilt thou not revive us again?" Why do they wish to be revived? That they might rejoice in God. Will they be revived and rejoice in God in that day? Hosea 14:4-8; Psa. 14:7. In whom are we exhorted to rejoice today? Phil. 3:1; 4:4.

Verse 8. What will Israel do at this time? Listen to what God says (Jer. 31:9, 10, 33). In contrast to this, what has Israel done and is still doing? Refused to listen to God (Ezek. 3:7; 12:2). But when they do listen to what He says, what will they find Him speaking? Peace (Jer. 23:3-6; Ezek. 34:23, 24). What does Jesus say to everyone in this age who will listen? Matt. 11:28-30.

Verse 9. What does the Jew find when he begins to fear God? Salvation (Ezek. 36:24-28). Then, what is the condition in Jerusalem? Glory will dwell there (Ezek. 44:4).

Verses 10-13. What do we find set forth in these verses? The blessed condition of the land of the Jews during the Kingdom age (Ezek. 47:1-12; Amos 9:13-15; Zeph. 3:14-20; Zech. 14:9-12).

Golden Text Illuminated.

"The Lord had done great things for us, whereof we are glad" (Psa. 126:3).

I think I can trace every scrap of sorrow in my life to simple unbelief. How could I be anything but quite happy if I believed always that all of my sin is forever forgiven, and all the present furnished with power, and all the future bright with the blessed hope, because of the same abiding facts, which do not change with my mood, do not crumble, because I totter and stagger at the promise through unbelief, but stand firm and clear with their peaks of pearl cleaving the air of eternity, and the bases of their hills rooted unfathomably in the Rock of God? Wherefor we can be glad.

James Smitham.

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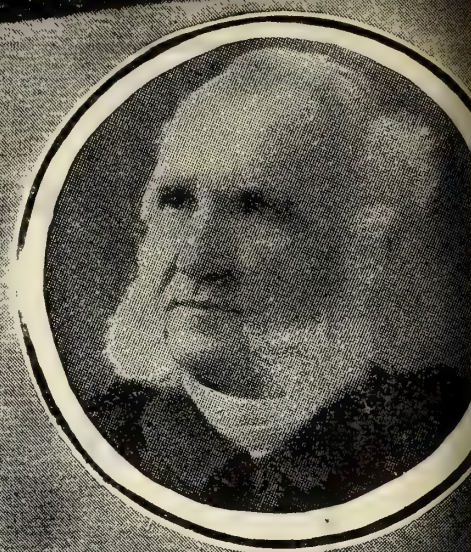
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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”
—Spurgeon.

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for
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"Prayer is good, the habit of prayer is better, but the spirit of prayer is the best of all."

—C. H. Spurgeon

Grace and Truth

EDITORIAL

The Irony of Fate

JUST when the Universal Peace hoax is being exploited to the limit from the stump and in the press, isn't it a bit ludicrous to have the Chinese uprising mar the scene? And isn't it the climax of irony that this year, above all years, should be the time when the International Peace Parliament meets at **Rome, Italy!?!—**the year in which Italy declares war on Turkey.

¶ Ah, what folly for mere man, no matter how great his backing of wealth or influence, what folly, I say, for men to go contrary to the Word of God! What God hath said shall yet be vindicated and every tongue shall acknowledge Him Lord. Jesus, looking forward to the end of time, when He should come back to rule in the Kingdom, said:

There shall be wars and rumors of wars!

¶ We may expect the end of the grace age to be marked by international troubles, but the end of the tribulation will see the awful fulfillment of this prophecy in the terrific wars which shall mark the end of the antichrist's reign.

¶ Universal peace! Will we ever have it? Oh, yes. When the Prince of Peace comes back to destroy the usurpers' power. But until then—what?

¶ "Wars and rumors of wars!"

The Bazaar Heresy

THE assemblies of the Lord are trampling under foot the purpose and plans of God by their wretched commercializing of His work and their practical doing away with the grace of giving. Arthur Augustus Rees has given us a clear-cut statement which deserves the prayerful consideration of God's people everywhere.

¶ Bazaars!! What are they? We give Brother Rees' answer to this question:

1. A scheme for making God beg the patronage of the devil.—Luke 4:6-8.
2. The children taking the place of dogs, or the church picking up the crumbs that fall from the devil's table.—Gen. 22:14.
3. A church egg hatched in the world.—Ezra 4:1-3.
4. Religious bread, buttered thick with worldliness.—Deut. 22:10.
5. Religious cake made palatable to the world, by the spices and plumbs of vanity.—2 Cor. 11:14-18.
6. A vanity fair got up in the name of God.—Rev. 18:12, 13.
7. A shop in which the merchants often attract more notice than the merchandise.—Isa. 3:16-24.
8. A shop in which ministers and office-bearers are the shop walkers.—2 Tim. 2:4.
9. A fraudulent tax imposed by customers on their tradesmen.—Prov. 11:1.
10. A raffling shop, alias, a gambling house.—Micah 6:11.
11. A semi-religious entertainment, in which the religious character of the performer is nothing—their skill everything.—2 Chron. 19:1, 2.
12. A direct temptation to women professing godliness to disobey God's command respecting dress.—1 Tim. 2:9.
13. A provocation to emulation among exhibitors and donors.—Matt. 6:3.
14. A disgraceful substitute for true Christian liberality.—2 Cor. 8:1-5.

¶ May God raise up men and women everywhere who,

despite popular opinion, will stand forth boldly refusing to endorse the "Bazaar heresy" or the "cooking stove apostasy."

Where Higher Criticism Grows

IN spite of constant denials, the higher criticism grows in influence daily (some one has appropriately dubbed it "hire" criticism). Universities, colleges, seminaries and academies are permitting men to teach who openly reject the Mosaic authorship of the Pentateuch; unceremoniously dispose of much of the Old Testament as "legend," "myth," and "saga"; practically reject the book of Daniel *in toto*; and without so much as an apology, strip Isaiah of the authorship of his prophecy, dividing it between two other gentlemen, who, for the sake of convenience they call Mr. Isaiah No. 1, and Mr. Isaiah No. 2.

¶ The higher criticism of today, while assuming an air of honest investigation, is nothing more nor less than infidelity.

¶ Are we not justified in asking the questions, Where does it grow? In what kind of soil do we find it thriving? Should we not be warned so as to avoid it?

¶ There is but one answer. Every student of the situation must admit its truth. Higher criticism grows in post-millennialism!

¶ The proof of this unvarnished assertion is in the simple facts which any one can learn. Whenever Satan wants to grow a crop of "critics," does he select a pre-millennial Bible school as the field in which to plant the seed? Never. He hunts for the fertile ground of post-

millennialism! Facts are stubborn things, and this fact cannot be denied,—that those schools which are loyal to the truth concerning our Lord's personal, visible, and pre-millennial coming have not produced the higher critics, but in **every instance** where the higher criticism has shown its head it has been in a school whose faculty have accepted the popular but unfortunate teaching of post-millennialism. "A man is known by the company he keeps."

¶ It does not take long to judge post-millennialism when we see the kind of crop it produces.

The New Religion

FROM end to end of earth the call is ringing of a "new religion." The magazines are full of it, the newspapers give it editorial space, for lo, it is here!!!—"The new religion." It declares itself against "dogma," and yet hems its votaries in with dogma of satanic concoction; it scorns any "creedal declaration," but unblushingly lays down creed most definite; it claims to be broad, and then produces advocates so hidebound, that should one arise to contradict their vagaries, a hundred voices would be ready to cry, "Crucify him! Crucify him!"

¶ A recent editorial in the Rocky Mountain News of Denver sets forth this new religion at length. In the main, its ugly and unscriptural character is adroitly concealed, but toward the latter end of the article, the writer waxes enthusiastic, and flinging all caution to the winds, throws out one statement which lays bare the appalling

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infidelity of the "New Religion." Here is the statement:

The present need is not so much that men be
SAVED as that men be **MADE**.

¶ Is not this throwing off the mask of beauty and revealing the hideous death-head? What is this but saying, "The present need is not that men **BELIEVE ON THE LORD JESUS CHRIST**, but that men **BE MORAL?!!!**" What is this but saying that there is a greater need than **SALVATION** through Jesus Christ our Lord? Could out and out infidelity be more bold in its statements? But the worst of it is, that thousands are rushing pell-mell, with an enthusiasm that amounts to obsession, to lend their support to this "new," "creedless," "broad," "human," Christless religion!

¶ Such an hour calls for fearless and loving loyalty to the old truths of the Word of God! Such an hour calls for men whose eyes are set on the things which are above, where Christ sitteth on the right hand of God!! Such an hour calls for devotion to Him, and Him alone!

¶ Oh, God, empower laborers to sound the warning note ere the Lord shall come!

Among The Books

SO prevalent have become the false teachings of the day that such a book as I. M. Haldeman's "The Signs of the Times" is needed. One after another the "demon teachings" of the age are given a telling blow and always with the "sword of the Spirit." The book is published by C. C. Cook, 150 Nassau Street, New York.

¶ The book of Daniel has been given a faithful and help-

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ful exposition by A. C. Gaebelin. It is stimulating to read a book so loyal to God's truth in this day when the world is running wildly after every false thing. Publisher, A. C. Gaebelin, 80 Second Street, New York.

¶ In that quiet, loving, reasoning fashion which is so characteristic, Philip Mauro has given an exposition of the 7th of Romans in a book entitled "The Wretched Man." It is a book worthy of the prayerful reading of the child of God. Publisher, A. F. Cowles, Williamsport, Pa.

¶ In a volume entitled "The Lord of Glory," A. C. Gaebelin has given a number of meditations on the person of Christ. The book is timely. The multitude of voices lifted today fail wretchedly in ascribing the rightful glory unto Him. Publisher, A. C. Gaebelin, 80 Second Street, New York.

¶ A special Bible study course is being put out by A. C. Gaebelin, editor of Our Hope. Already, Brother Gaebelin has a blessed testimony for the truth which, we trust, the Lord will greatly enlarge through this new series of studies. The one practice which will safeguard the people of the Lord from the desolating errors which are abroad is a systematic study of the inspired book. This new course makes possible the right sort of study. The first booklet (studies in Isaiah) is ready and can be obtained from A. C. Gaebelin, 80 Second street, New York City, N. Y.

¶ Dr. I. M. Haldeman has written a splendid little pamphlet on Millennial Dawnism which deserves a wide circulation. It is a masterly denunciation of the evil teachings which C. T. Russell, with satanic ingenuity, has given so much publicity. A copy of the booklet can be had free of charge upon application to C. C. Cook, 150 Nassau St., New York City, N. Y.

The Kingdom and the Resurrection Body

By W. B. Riley, D. D.

of Minneapolis, Minn.

THE discussion in the foregoing chapter is not complete apart from a fuller presentation of the subject, "The Resurrection Body." Almost without exception, the auditors of a discussion of "The Return of the Lord," and even of "The Millennium" itself, are left either with no instruction at all as to the character of the resurrection bodies—the subjects of the kingdom or with vague and uncertain suggestions concerning the same.

¶ This is not the fault of the Scriptures, but rather of students and expositors of the same. The New Testament is fairly replete with allusions to the theme; while the fifteenth chapter of 1 Corinthians is a veritable compendium of doctrine upon the subject. Paul imagines among his readers a Materialist who puts the questions: "How are the dead raised up, and with what manner of body do they come?" And in a discussion that is as full as clear, he answers both questions; they are raised by the voice of Him with whom is "all power in heaven and earth"; and their bodies are "incorruptible," "glorious," "powerful" and "spiritual." This presentation of the subject is in perfect accord with the definition of the kingdom to which we have already given attention, and the Pauline discussion involves certain established scriptural truths.

The Kingdom and Its Subjects.

¶ First—The kingdom is not identical with Christian civilization. The great characteristic of Christian civil-

ization is "flesh and blood." Every subject of Christian civilization is "flesh and blood;" yet Paul declares that "Flesh and blood cannot inherit the kingdom of God." The logical conclusion is that while we have a so-called Christian civilization we have not as yet the "kingdom of God." One of the most common, and one of the least excusable of mistakes, in the present-day theology, finds expression in this phrase, "the kingdom of God." Men talk constantly as if the kingdom of God had come already. They dispute their own speech the moment they pray, as Christ taught them, "Thy kingdom come; thy will be done on earth as it is in heaven." It will be admitted upon intelligent reflection that Christ is not the sovereign of any city upon the face of the earth; that He is not the ruler of any village or hamlet. A study of the social and moral conditions of the cleanest rural district will confirm the claims of Scripture that up to the present moment Satan remains in power—"the god of this world." Have you never thought of what Jesus said, in answer to Pilate's question, "Art thou the king of the Jews?" "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence," and how it comports with Paul's claims?

¶ **The kingdom is not even made up of mortal men.** "Flesh and blood cannot inherit the kingdom of God." What does the apostle mean? What he says; and all Scripture confirms him. The superb characteristic of the kingdom of God will be the immortality of its subjects. The Scriptures plainly affirm who and what they shall be. The resurrection saints, while sharing with Him the administration of the kingdom, will be His subjects every one, for when "the Lord shall descend from heaven with a shout;" in other words, when "the King comes back

again," "the dead in Christ shall rise first." That is the hour in which "corruption shall put on incorruption" and the life of these risen saints will not be a moral one, dependent upon the heart-beat—"flesh and blood;" but rather like that in which their Lord lived again after his resurrection from the dead—a body of "flesh and bone"—animated by the eternal spirit, "a spiritual body." There is a remarkable passage in Luke 20:35-36, the meaning of which lends light to this subject. The Sadducees, who said there was no resurrection, had questioned Jesus concerning the woman who had seven husbands, "In the resurrection, therefore whose wife of them shall she be? for the seven had her to wife." And Jesus answered, "The sons of this world marry, and are given in marriage; but they that are accounted worthy to attain to that world and the resurrection from the dead, neither marry, nor are given in marriage; for neither can they die any more; for they are equal unto the angels; (the exact expression is, "They are angel-like") and are sons of God, being sons of the resurrection." And now what is it to be angel-like? Is it to be bodiless? No! Every angel that has appeared on the earth has appeared in bodily form. They have sat at human tables, and have taken human food; they have exercised gracious missions for men in human forms. The great difference has been that they were not mortal; that their natural home was in a higher sphere.

¶ Living believers shall be changed "in a moment, in the twinkling of an eye" and "the mortal will put on immortality." There is no indication either that converts, made from the Jewish people and the nations, during the millennium, under the personal reign of Christ, will be mortal men, and the very statement of Scripture, "They that wait upon the Lord shall renew their

strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint," refers to the children of the kingdom in the millennial age (read the context), when, as Gordon puts it, "Celestial flight shall alternate with terrestrial travel, and each alike shall be unwearying."

¶ There never was a kingdom in the realm of which rebels might not be found, and the Kingdom of God will be no exception! But in that golden era when He shall reign over a "new earth" the great prophet Isaiah distinctly declares, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old, and the sinner, being a hundred years old, shall be accursed" (69:20). Even wicked and rebellious men will have their days extended in the millennium. For He must reign until He shall put "all enemies under His feet." And "The last enemy that shall be abolished is death." When one remembers that the subjects of this kingdom are to be immortal, we understand why Jesus could at once affirm, concerning John the Baptist, "there is none greater" and yet declare, "he that is but little in the kingdom of heaven is greater than he."

Christ's Second Appearance.

¶ This kingdom is promised only at Christ's second appearance. He has gone "to receive for himself a kingdom and to return." When Paul was delivering his charge to Timothy to "preach the word; be instant in season, out of season," he did it in the sight of God and Jesus Christ, whom, he said, should "judge the living and the dead at His appearing and His kingdom." The order and the connection are alike expressed in the apostle's speech—the "appearing" first; the "kingdom" after-

ward, and "the kingdom" the consequence of the "appearing." If there is an instance in Scripture where the establishment of the Kingdom of God is presented as preceding the appearance of the King we are not familiar with it. If "the kingdom" is to come to this world and all the blessed results promised for the millennial age are to follow its establishment, the King Himself must appear to "set it up"; and, only when the sceptre is in His hands will the "swords be beaten into plowshares and their spears into pruning hooks, and nation shall not lift up a sword against nation;" only when the sceptre is in His hand will the "lion and the lamb lie down together" and "men cease to love war"; only when the sceptre is in His hand shall "the voice of weeping and the voice of crying fail"; and "men build houses and inhabit them, and plant vineyards and eat the fruit thereof," and the custom, now so prevalent, whereby one builds and another inhabits, shall cease. When John contemplated these blessed results of His return, it is little wonder that he cried: "Come, Lord Jesus! Come quickly!"

The Changes To Be Accomplished.

¶ "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised, incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? The sting of death is sin; and the power of sin is the law;

but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

¶ These changes involve the mightiest of mysteries. Paul does not attempt to fully explain the mystery of the resurrection. Why should he? Is God under any obligation to lay bare His last secret? The deep things belong to Him. I may not know all the processes by which a little seed sends life out of apparent death and transforms earth, air and water into green blade and bewitching flowers. The processes are God's mystery; the product is our joy. Why not be glad that Science falters, when, scalpel in hand, it seeks to lay bare the divine secrets. To me, God is the more glorious because some of His ways are "past finding out"; and if I may not know how these changes are wrought I may receive from the apostle the statement of their features, and aspire by faith to the more blessed experience of either a resurrection from the dead, by which my corruptible body shall be made incorruptible, or a victory against the grave by which my mortality shall become immortal; and these are the things involved in these changes.

¶ They will convert the corruptible into the incorruptible. "For the trumpet shall sound, and the dead shall be raised incorruptible. For this corruptible must put on incorruption. . . . Death is swallowed up in victory." Therein is the promise of redemption from the grave. It is the one note of joy for the bereaved. Nothing that has ever come into the world has so scarred its face, and so sorrowed human hearts as the spade of the cemetery sexton. The author often drives through beautiful Lakewood. In springtime, all nature breaks into beauty there. The blooming flowers are as fresh and fragrant as the season; the green sward is a landscape of God indeed; the monuments and obelisks are expressions of classic

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beauty, marking the resting places of the beloved dead. But he hates the cemetery, none the less! It has started too many tears, broken too many hearts, destroyed too many homes, dissipated too much of happiness, given rise to too great sorrow and grief; it has shown too little pity for bereaved mothers; too little concern for broken-hearted fathers; too slight a sorrow for suffering brothers and sisters; and the only way that one can be happy, and yet wander in the realm where the last enemy has conquered, is to keep in mind the promise of resurrection, and anticipate the day when the provisions of this text shall be perfected and the graves of the believers shall be broken up; the day when the beauty of the trees, the fragrance of the flowers, and the music of the birds shall be exceeded a hundred fold, yea, a thousand, by the hosts of God's redeemed, standing in triumph over the last Enemy, clad "in white," having conquered corruption.

¶ And yet this is not all, for in that hour one other, and equally wondrous change shall be accomplished:

¶ **Believing mortals shall be made to be immortals.** For is it not also written, "This mortal shall put on immortality. . . . And when this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." Ah, what a victory! We used to wonder at the meaning of Jesus' words at Lazarus' grave, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." We could understand the first, "He that believeth on me, though he die, yet shall he live again"; we knew that the grave had to give up its dead; we understood perfectly that corruption was to give place to incorruption; but what did our Master mean by the phrase that "whosoever liveth and believeth on me shall

never die"? I had known people who believed on Him, while living, and yet they had died. What mystery therefore was my Master speaking? Oh, the advantage of comparing Scripture with Scripture! No mystery whatever! When He said, "He that believeth on me though he die, yet shall he live," He uttered the sentence that compassed the whole condition of the deceased; but when He added, "Whosoever liveth and believeth on me shall never die," He referred not to the company of those who had gone to the grave, but to the company of those who, living when He shall appear, escape the grave and change from the mortal to the immortal, scorn, then, the claims of the last Enemy by saying, "Oh, death, where is thy sting?" knowing full well that this devastating power cannot do its work against the sons of God who shall shine forth in the presence of Him who hath conquered Death once for all.

The Glorious Change.

¶ What a glorious change to contemplate! What else does the man whose soul is saved need to complete the redemption except to have such a change come over his body—that temple of the Holy Ghost—as will make it an eternal habitation fit for the spirit with which God has possessed it? The greatest trials of one's life, the greatest annoyances, the most frightful sins possible to any of us are in consequence of the flesh, the very laws of which war against the spirit. That is what the apostle means when in the seventh chapter of Romans he writes, "I am carnal, sold under sin. For that which I do, I know not: for not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So, now, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is

present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death?" That is the cry of every one of us! We are tethered, as it were, to a tenement which takes on the form of our very personality; and yet has a hundred doors open to the incoming of the evil one. But when He comes, under whose hands these mighty changes shall be wrought, the bodies which sleep in the graves shall no more surely put on incorruption than shall these mortal bodies put on immortality—changed from dishonor to glory; from weakness to power; from the natural body to the spiritual; and in that hour we shall shine forth as the children of "the kingdom." We like to think of the bodies that shall be—with all corruption gone—incorruptible! with all mortality gone—immortal! with all weakness gone—powerful! with all dishonor removed—made glorious! with all carnal appetite destroyed—spiritual! We shall not attempt to imagine the glory and beauty of such a body, but ask you to abide with us content in the significance of the Word of God concerning the coming Savior, and the changed life, and to "wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:21).

¶ Now the Apostle Paul makes all of this an argument to lead up to a great final sentence which contains a call to courageous service.

¶ "Wherefore, my beloved brethren; be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

"A LITTLE WHILE."

(Heb. 10:37.)

"For yet a very little while, and He that is coming will come, and will not tarry."—Dean Alford's Trans.

"A little while," with tides of dark and light,
The moon shall fill;
Warm autumn's gold be changed to shrouded white
And winter's chill.

"A little while" shall tender human flowers,
In beauty grow,
And ceaselessly, through shade and sunny hours,
Death's harvest grow.

"A little while" shall tranquil planets speed
Round central flame;
New empires spring and pass, new names succeed,
And lapse from fame.

"A little while" shall cold star-tapers burn
Through Time's brief night;
Then shall my soul's Beloved return
With dayspring bright.

"A little while"—but Oh! how long it seems,
My Jesus come!
Surpass the rapture of my sweetest dreams,
And take me Home.

—Selected.

The Second Coming of the Lord

By Rev. Addison Blanchard

THE position we are led to take as to the return of our Lord must of necessity control our attitude on all other questions. The whole field of vision changes as our conception on this subject changes.

¶ A denominational paper was correct some time ago, when in an editorial it said of pre-millennial doctrine: "We ought not to proscribe it; it is to be tolerated, but we ought at the same time to know that it amounts to another cult." Of course, I believe it to be the ancient cult of the Christian church. I give this by way of preface, lest any should say, Of what use is the discussion, anyway? If one has come to have decided convictions on this subject, it may help some other brethren to state one's reasons. Moreover, with one who values truth above everything else, majorities count for nothing. Such a matter as this cannot be settled by a show of hands. Who believes it or who does not of all the doctors, decides nothing.

¶ We all agree, too, that in such a study the only appeal must be to the Word of God. The word of the prophets told of His first coming in humility. That word was fulfilled with remarkable exactness. The same word of prophecy, continued, gives us all we can know of any appearance again of the same Lord. When a man begins by saying, "I think," rather than appealing to the Word of God, he need not be listened to with any hope

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of finding the truth. When a man begins by saying, "It goes against all our notions," it may be replied that it is very possible our notions are wrong. When the difficulty is raised of understanding how all these things can be, as an objection to plain statements of the Word, it may be replied as a sufficient answer, that it is not imperative that we should understand how all things will come together in the scheme of the future. We believe what is said. If we can see the particulars of the scheme by careful study, we will be glad; but if there are seeming difficulties, we will yet believe what is said, and wait for further light. When a man says, "I believe, because I can understand," he simply does not believe. He thinks he sees, and then it is sight, not faith. The rule should be—believe first, understand afterwards.

¶ So I approach this subject, taking the Word as I find it in the progressive revelation from Genesis to the Apocalypse. I believe the Word is accurate. I do not study it as I study human literature—to criticize it, or expecting my philosophy can add to its wisdom. I do not study it as children study a cloud-land, trying to make out various shapes according to fancy. If in the earlier books I find only an outline, I am content to let the later revelation fill in the picture. I expect it to be found accurate. If I am not able to fit all things together, I lay them aside till I see, perchance later, where they do fit. But I do not pare the joints down for the sake of compelling a fit. I do not spiritualize for the sake of avoiding the need of a fit. I would study carefully, patiently, moreover listening rather than arguing, bringing a child-like spirit rather than my smartness to the Word of God. Lastly, I will have more confidence in the Spirit of God for interpretation than I do in the "Zeit Geist," if anybody knows who that is. The Bible tells of a prince of

this world. Doubtless, he would like to interpret the Word for us.

¶ I am interested in the "how," of course, intensely; but primarily, it must be not so much "how," as "what." That is, What do the Scriptures say? It is evident that this subject is not treated sparingly in the Scriptures. It cannot be relegated to obscurity as one of the doctrines that rests on but few passages. If the doctrine of the personal pre-millennial coming of our Lord is to be read out of the New Testament, it must be by such a wholesale change in definitions—a re-interpretation that amounts to misinterpretation—as makes the Book anything but a message from God that man can understand. The Bible needs to be believed more than interpreted. But that is, perhaps, begging the question. I only state it that you may apprehend my position the better.

¶ That position is a radical one as to the Bible, and touches our whole conception of how the Bible is to be used; if we differ there, we must differ on the subject in hand. I do not care to quote names, honorable names in exegesis (very many more of them than you would think), of those who in Germany and England and America have firmly defended the view I have been led to take. I only would quote Harnack's article on "The Millennium" in the Encyclopedia Britannica. He says, speaking of the doctrine we are discussing, "This belief appears so early that it might be questioned whether it ought not to be regarded as an essential part of the Christian religion." Again, "It must be admitted this expectation was a prominent feature in the earliest proclamation of the gospel and materially contributed to its success." He admits that if the primitive churches had been under the necessity of framing such a thing as a confession of faith, it would have certainly embraced this doctrine of

the personal return of the Lord before the millennium. Then, in speaking of the middle of the second century, he says: "The spirit of philosophical and theological speculation and of ethical reflection, which began to spread through the churches at that time, did not know what to make of the old hopes of the future." That is, speculation took the place of faith.

¶ Then he says of the same period: "Dionysius, bishop of Alexandria, became convinced that the victory of mystical theology over what he calls 'Jewish Chiliasm,' would never be secure so long as the Apocalypse of John kept its place in the canon. He accordingly raised the question of the apostolic origin of the Apocalypse, and by reviving old difficulties and by ingenious arguments of his own he carried his point." He also says that no doubts were ever entertained in the West as to the canonicity or the apostolic authorship of the Apocalypse." Again, he says of the fourth century, that it was Augustine that made an end of millenarianism. It was Augustine that idealized the political side of the Catholic church and put forth the elaborate teaching that the church is the Kingdom of Christ and the city of God.

¶ If you wish, then, to find the beginning of the present attitude of both the Catholic and Protestant churches of today, as to the Lord's coming, you find it in Augustine. Of course, outward events led to that position—the professed conversion of Constantine and the worldly prosperity of the church as a political power. But the days of the fathers and the martyrs had passed. The simple faith of the first disciples of Christ had given way to the spiritualizing interpretation of the Bible that has ruled the church since. But Harnack says: "It lived on, however, in the lower strata of Christian society, and in certain under currents it has been transmitted from century

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to century." He closes his article by saying: "This doctrine can only exist along with the unsophisticated faith of the early Christians."

¶ With that lower strata, if need be, and with that unsophisticated faith, gladly I place myself in believing that our Lord will come personally, and that the glorious time for this earth and its nations, so abundantly predicted by prophets and apostles, comes, and only comes, after His glorious appearing. Therefore, that He comes not at the end of things earthly, but in the midst of things.

¶ If some of these teachings do not appeal to us at first as correct, let us remember what a heritage of crooked vision is ours from the traditional teaching of the church for so long. It is by no means easy to peel off the layers of accumulated teaching that have come to seem to be a very part of our existence. It is not easy to read the Bible, as if it were ours for the first time. Much rubbish has accumulated about it. Much philosophy offers itself, made to our hand, as our guide, and by which we are asked to try every statement of the Word; even when we endeavor to read it with an open heart. May the Spirit of God give us all His own enlightenment as we study!

¶ Our Lord's first coming was predicted accurately. When wise men came from the East, and Herod was alarmed for his place, he asked the scribes to turn up the prophets and find out where Christ was to be born. They found it readily in Micah 5:2: "Bethlehem of Judea." He acted upon the information; did not spiritualize it. It was found true. And this is a sample of a multitude of other minute particulars which were accurately fulfilled in our Lord's earthly life. Now tell me, if there are other as definite promises of His appearing again on earth, why not have as much faith as Herod, and believe them? Prophecy already fulfilled sets the pace for us, and is the

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norm for all time to come. And what do we find? "I will come again and receive you unto myself" (John 14:3). "This same Jesus (His earthly human name—Jesus) shall so come in the manner as ye have beheld Him going into heaven" (Acts 1:11). The account of this departure is very plain, but not more plain than the promise of His return: "And they shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. 24:30). "The Lord Himself shall descend from heaven with a shout, and with the voice of the archangel, and the trump of God" (1 Thess. 4:16). He went from the Mount of Olives. Zech. 16:4 says: "His feet shall again stand on the Mount of Olives." The whole context shows that the reference is not to His first standing there.

¶ Heb. 1:6, according to the Revised Version, says that the firstborn is to be brought again into this inhabited earth. "Every eye shall see Him, and they also that pierced Him" (Rev. 1:7). I need not multiply passages. These are very plain. If your theory of the Bible allows you to play fast and loose with them, then we know where we stand, and what is and what is not the controversy between us.

¶ I. But what are the evidences that He is to come in the midst of the ages, and not at the end of all time? All the prophets tell of a redeemed earth—redeemed nations, the palingenesis, a millennial time; the last term, of course, taken from the Apocalypse. The Scriptures reveal two things—**an age and an event**. The age—of glory for this earth; the event—the coming of our Lord. Which precedes? Is the world under present conditions and with the present preaching of the gospel to gradually grow into the millennial glory, and Christ to come after that; or does the Word teach that the reverse is true, and that

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this dispensation we are now in is parenthetical, elective, preparatory, full of import in the plan of God, but by no means the kingdom promised? Much in the work we do, in the work we omit, and in our expectations and the spiritual attitude of the disciple depends upon the answer we are constrained to give to this question. It certainly is not an idle question.

¶ There are many lines of argument that should make this plain. Let us indicate but a few.

¶ 1. Disciples are told all through the New Testament to watch for His coming as imminent. By imminent, of course, I do not mean sure to come soon, but liable to come, nothing else to be waited for, nothing else revealed as an object of hope. That seems to have been the attitude the Christians were to be in, waiting, expecting, looking for the absent Lord, faithful in doing what was committed to them to do, during His absence, because He might return in their day to call them to account as to their stewardship, not the judgment day of the world, but an accounting day for His brethren.

¶ So, in Titus, the coming is called "That Blessed Hope." Of the Thessalonian Christians it is said that they "turned to God from idols, to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus (His earthly name again) who delivereth us from the wrath to come." And the Greek word here means "to wait up to"; no word could be stronger. A word equally strong is used in Phil. 3:20: "For our citizenship is in heaven, from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory."

¶ I need not multiply passages of this kind. We are exhorted to watch and to wait for His personal coming;

but that cannot be done on the theory that He comes not till after the thousand years is complete. The theory must be wrong, as it nullifies the command. Practically it has nullified the command wherever it has had sway. The church has ceased to look for the coming of the Lord. If He were to come today, Christendom would be unutterably surprised. The fact is, He is not wanted.

¶ Then, there has followed, as a most natural consequence, a perversion from the command to look for Him, to a command to look for death. And so it comes about that it is thought to be very pious to look downward into the grave, to meditate on death, and so many of our hymns monotonously close with reflections regarding the bier and the tomb. To offset that, there has been of late an attempt to give the lie to the Bible, and call death a sweet angel. A whole mass of heathen philosophy has been appealed to, and no end of sentiment, to try to cover up with roses the narrow house. The Christian way is "the blessed hope," the "upward look."

¶ Extremely little is said about death in the writings of the New Testament. Let me stop right here to repel the distortion that makes death and the Lord's coming synonymous. One of the most essential things, I believe, is to get the dust of habit out of our eyes on this subject. The fact is that the two are at opposite poles. In death, we look down. For the Lord's coming, we look up. In one we weep. In the other we rejoice, as when dear ones come home. Death is a separator. The Lord's coming brings reunion. Death is an enemy. The Lord's coming brings to us the best friend. Death is the evening of life. The Lord's coming is a glorious morning. The Christian is totally delivered from thinking about death. It is as if it were not. It is as the epitaph on Dean Alford's tomb runs: "The inn of a traveler on his

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way to Jerusalem." He makes little of it, but everywhere he is to look for the Lord's coming.

¶ II. Let me give you but one more line of thought to show that our Lord comes before the millennium.

¶ We are nowhere led in the Word to expect the gradual and complete triumph of righteousness in this dispensation. The tares are the children of the wicked one, and they are to grow together with the wheat in a mixed condition till the harvest. The harvest is the end of this age. There is no place for a millennium of blessedness there. The secret working of the spirit of antichrist is to go on till it heads up in the full development of the man of sin, and the Lord destroys him with the brightness of His coming. But the millennium is after antichrist's destruction, therefore after the Lord's coming. In John's great epistle, which says most about the secret working of antichrist, the Holy Spirit is promised to keep the Christian from being led away by him, to give him a spirit of discernment as to his wiles, but not to destroy him, either gradually or suddenly. He continues working up to the end of this age.

¶ Carefully collate the passages that speak of antichrist, and there will be seen to be no possible place to get a millennium in till after the appearing of our Lord. There will be found to synchronize several very great events—the destruction of antichrist, the binding of Satan that he should deceive the nations no more, the coming of the Lord, the resurrection of the saints, the restoration of Israel, and the beginning of the millennium. It is folly to expect the regeneration of nations, even our own, while Satan is deceiving them as he does, till that time comes.

¶ III. Let me now, as briefly as I can, reply to some objections that have come to me, and that you may have heard.

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¶ 1. It is objected that the doctrine advocated is founded on a quite literal interpretation of the Scriptures.

Answer.—It is founded on the idea that the Bible can be understood and was written for the purpose of being understood; that it needs not so much to be interpreted as to be believed. The great trouble is that man does not want to believe anything he cannot measure, or that is unlike what he sees.

¶ 2. It is objected that this doctrine is pessimistic. I repel that charge with all my might. I am getting hardened to being called a pessimist, but I know I am the very best kind of an optimist. I see things for this old earth of ours and for its society, the glory of which has not even entered into the thoughts of modern reformers. I most heartily pity the man that feels under the necessity of being an optimist in these days of thickening gloom, who yet sees not God's plan of the ages, as it is revealed in the Word of God, and is expecting all from the development of man.

“Well roars the storm to him who hears
A deeper roar across the storm.”

¶ 3. It is objected that such a doctrine cuts the nerve of missions. It is too late to say that now. Thousands of the most devoted missionaries in the very hardest fields are ardent pre-millennialists. All of Mueller's missionaries and Mueller himself, all of the men of the China Inland Mission, nearly a thousand strong, who are following up the great interior waterways of China, going where others will not go, the men and women of the International Missionary Alliance scattered now in all parts of the world, going without the promise of a definite salary, in the heat of the Soudan, and on the Congo, in India and China, pushing out into Mongolia, and into

Thibet itself, these missions are entirely on this basis.

¶ Is it forgotten that the first centuries were the great missionary centuries, when Christianity went like the light? The fact is that any doctrine that brings Christ out with clearness, which makes Him seem to be real, not a far-off intangible world-force, makes missionaries, must make them; missionaries that are willing to suffer, to go to the hardest places and stay. It does, I admit, cut the nerve of missions that are the mere carrying of modern civilization. But apostolic doctrine makes apostolic missionaries. Nothing else will.

¶ 4. A more common objection is that the doctrine dishonors the Holy Spirit. The objection is put in this way. The Holy Spirit is able to convert the whole world in this dispensation. If we look for the Lord to come again to do it, we take away the work of the Spirit.

¶ Answer.—The Holy Spirit is not to cease to work when the coming age is ushered in. This is the former reign; that shall be the latter reign, the great reign of His strength. There is no evidence that the Holy Spirit is to cease to work with this dispensation. There doubtless will be judgments to nations such as ours that have had such light and rejected it. We are not warranted in expecting the continuation of such blessings, but the Word is very clear that for this world when Israel shall be again restored, it shall be as life from the dead.

¶ We may be very sure that there is no disappointment in the work of the Holy Spirit. He is gathering out now the great elect company from every land who are to share with Christ in the reign of glory and triumph that is to come. Then nations shall be born in a day. Then society shall be regenerated. Then is the harvest time. The Holy Spirit is now like Eleazer, the servant of Abraham, getting the bride for Isaac. The invitation now is

not to go to heaven—not to be saved simply, not to escape hell simply, but to be a wonderfully peculiar people, a people for his own possession, called out for special service now and for the ages to come, to reign with Christ, to labor with Christ, to be associated with Him in the regeneration of the earth, and the bringing back to God of earth's millions.

¶ Is not "the world the subject of redemption?" Yes, yes! But why be so determined to put into this parenthetical, elective, preparatory time all of God's plans, and all the work of the Holy Spirit? Why go off into social and civic and national reform in a world still blinded by Satan when the Lord has sent us to gather out the body of Christ?

¶ 5. Finally we are met with the very specious objection stated so takingly by Bushnell, and, of course, felt by many others who have given this subject any attention. The objection is that a local Christ here on earth coming to earth again and living, as the objection has it, in Jerusalem, in however great state, would not be an advantage but a disadvantage. Who could go there? They say: Who could see Him if He did go there? Who could have much of a local Christ?

¶ The first thing to be said of this objection is that it is founded on our ignorance of the conditions that will obtain, or that may, for aught we know, obtain, when the Lord shall come in glory. If nothing were revealed as to those changed conditions, we ought yet trust and believe, waiting till the time shall come to make things plain that seemed an objection to us.

¶ Second, it should be said that the objection is hurled against a man of straw. Who says, what passage, literally interpreted, says, that Christ is to continue in Jerusalem through the millennium, confined to earth and in

glory like Solomon? Several things are evident from the Word, that there is to be a ruler over Israel, but through "judges as at the first" (Isa. 1:26). See also Matt. 19:27 and 28, where the apostles are definitely promised that they shall rule over the twelve tribes of Israel.

¶ It is evident that the saints are to have rule over the nations. They are to reign over the earth. Unto them, and not unto the angels, has He committed the age to come. All things are to be put under Him. But it is nowhere said that either Christ or His people, redeemed now from among men for that purpose, shall live permanently here on earth with earthly conditions, as we now understand them. They are undoubtedly to deal with earth, but with heavenly conditions and headquarters over the earth. They shall reign over the earth, but that does not mean reign under earthly conditions. We are not expecting a Christ in humiliation again. We are not expecting that saints in immortal bodies will do farming and attend to commerce and trade. They, too, shall be changed to look like Him. It is distinctly told that we shall for one thing be gathered together unto Him.

¶ The earth is indeed to go on. There are to be nations in the flesh—regenerated nations with a glory, such as we cannot well conceive; but that is the earthly people, and these are earthly promises. But there is also a heavenly people that are to inherit heavenly promises, and be like their heavenly Lord. This distinction needs to be clearly seen in the Word of God, or we get things mixed. With this, all is clear. **An earthly people with earthly promises, and a heavenly people with heavenly promises.** Such are they who are Christ's at His coming, and such is He.

¶ There is, indeed, a "crass" and "carnal Chiliasm," as Delitsch says, himself a pre-millenarian scholar, which

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we utterly repudiate. He will come. He will be seen by all. He will be seen and known by the nations He will judge. He will be known by Israel. But that during His millennial reign He will live in great earthly state in Jerusalem is nowhere said. It is the man of straw that objectors have gotten up to frighten men from the truth. More and more does it become evident that not only this little world, but the whole stellar universe in all its, as yet unknown, immensity is sympathetic with the redemption of Christ, and is to share in the redemption wrought out here. Again and again, it is: "Sing, O heavens, and rejoice, O earth." "Let the heavens rejoice, let the earth be glad." They are sympathetic with each other. Oh, the Lord will manage the how of His manifestation at His second coming, and we need not spiritualize anything so as to avoid impossible complications.

¶ Now, I must have a word as to the great blessings that have come to my own soul from the doctrine, as I have so imperfectly presented it in this paper.

¶ I. It has made the Bible plain to me. It has redeemed it from being a mass of good talk, but without coherence. It has been to me the key that has begun to make it all plain. It has shed its light on the whole line of revelation from the Pentateuch to the closing verses of John's vision. I find myself saying, "I do not wonder that the Bible is comparatively a sealed book to those who do not accept the teaching of the coming of the Lord." Try it and see how it lights up the whole Word of God. It is the universal testimony of those who have found this truth, this ancient truth of the early church, lost through worldliness, but now coming back to His church with wondrous power in our days.

¶ II. It gives contents to our faith. I mean, it fills it out with rich material. To many the Scriptures are bar-

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ren. There are but few things they have to preach, and these few things out of the light of this coming glory. I cannot now realize what Christian truth would be to me or what I could preach anyway, if I had not these treasures of the Word opened to me by this great and all-illuminating truth of Christ's appearing. I do not always preach it, but I preach all truths in that light.

¶ III. It gives great place to the element of hope. There is something to look forward to. Something that is definite, and something that you have the overwhelming testimony of God's Word for. Brethren, you can't preach without hope. The hopeful preacher is the preacher to the heart of tired, sinful, restless humanity. I don't wonder you want to be optimistic. The heart sighs for it. I hear you say, "We must face the sunrising." But, brethren, you never will get the true optimism by man's fancied philosophy; there is no sunrising there. You will never reason it out. It will lead you deeper and deeper into the quagmire of human pride. I did not know what optimism was; I did not know what it was to have "the day break and the shadows flee away," till I found the promise of His personal coming.

¶ IV. But, above all, it makes Christ a real being. He comes out from the shadows. He was; He is; He is to come. Without this, the tendency is back to pantheism, to think of Him as absorbed back into the infinite, and all the helplessness of His blessed humanity, of the incarnation is gone. You have a philosophic Christ that is "principle," that is a force. I would as lief worship the "Zeit Geist," and be done with it. Indeed to judge by some sermons, I should think it was the Zeit Geist they had taken for their God.

Adoption

By the Editor

THIS word, used only five times in the New Testament, sets forth one of the most blessed truths of the Book. The original word which is rendered **ADOPTION** comes from two Greek words, one of them meaning “**A SON**” and the other “**TO MAKE**”; hence a son making, or son placing, or a placing as a son. This brings us to a treasure-trove of truth. Over and over again God’s Word teaches us that believers are begotten as sons of God, but only five times does it use this stronger and more striking expression, “a son placing.” Surely, the Holy Spirit does not use language carelessly! What, then, is the particular message of the “adoption”?

¶ When we examine the passages in which it occurs we will find that it has specific bearing upon the future, and in every passage its context demands a recognition of this fact. May our blessed Lord lead, by His Spirit, into truth, as we meditate on these precious promises.

¶ In Rom. 8:23 we find a statement in which the Holy Spirit gives his own definition of adoption. With such authority, we cannot go far astray. The words are:

We ourselves groan within ourselves, waiting for the **ADOPTION**, to wit, the redemption of our body.

¶ Here the “adoption,” or “son placing” is thrown into the future by the unqualified statement that the adoption is the redemption of the body, which is the resurrection. How blessed are all His ways. He has begotten us into His family; He has made us partakers of the divine na-

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ture, but we are not yet **placed as sons!** His glory is not yet manifest in us! We are pilgrims and strangers in a land far from our Father's country. True, we are sons already, but we wait earnestly for the rapturous hour when we shall be "caught up" into His presence and receive our "son placing," to wit, the resurrection and glorification of the body.

¶ With what clearness this truth is given us in Eph. 1:4, 5, where the same Greek word receives the rendering "adoption of children":

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the **ADOPTION OF CHILDREN** by Jesus Christ to Himself.

¶ Before the foundation of the world He had determined that His own should stand "before Him" "holy and without blame" in that coming day! This is the goal toward which our longing eyes are turned. The next words give the reason—"Having predestinated us unto adoption as children." But what is predestination? Predestination is not God, making unavoidable the various incidents and decisions of our lives before they occur, as many have thought, but predestination is God planning and determining beforehand what the **destination** or **goal** of His children shall be. Shall faith falter before such love? Nay, faith is made strong as it grasps the immensity of the grace of God, who before the founding of the world determined that the believers who make up the body of His Christ should be unbreakably sealed to a "destination" which shall be a manifestation of their Sonship,—a glorious "son-placing." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we

shall be like Him; for we shall see Him as He is" (John 3:2). Thank God, although life may be fraught with many hardships and trials, though difficulties and doubts may assail, yet this we may know,—our destination is made sure by His word! We shall be like Him, our sonship shall be made manifest! "When Christ who is our life shall appear, then shall ye also appear with Him in glory" (Col. 3:4).

¶ In Gal. 4:4-5 the word occurs again, this time rendered "adoption of sons."

God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the **ADOPTION OF SONS**.

¶ This passage clearly places "adoption" in the future and makes a distinction between the unbeliever and the believer which we dare not ignore. It appears in the pronouns "them" and "we."

¶ Redemption is for "them," for they are lost; "we" receive the "son-placing," for we are His children.

¶ Redemption is for every man; manifestation of sonship is for those who are members of the body of Christ. Redemption was accomplished in His first coming; He will set us forth in the Son's place at His second coming!

¶ Such loving provision for us in the glories of the future causes us to turn to Him crying out, Thou doest surely love us as a father! Thou art our Father, our Father! The apostle was speaking of just such an experience, when he said, in Rom. 8:15:

Ye have received the spirit of **ADOPTION**
(same word again) whereby we cry, Abba, Father.

¶ He did not say, "Ye have received the adoption," nay, for we are not yet placed as sons; but he said, "Ye

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have received the **spirit** of adoption." Yes, we have been begotten into the heavenly family, but we wait to be placed in the heavenly glory as sons of God. Meanwhile we look to Him and as the Spirit reveals the glories of His person and work, we worship and adore, saying, Abba, Father!

¶ One passage remains in which the word "adoption" appears, but it is distinctly Jewish in its message. In it the apostle tells that his kinsmen are "Israelites; to whom pertaineth the **adoption** and the glory, and the covenants, and the giving of the law, and the services of God, and the promises" (Rom. 9:4). Every student of the Word will rejoice in the perfect harmony of this passage with all Jewish prophecy. The hour is coming when the despised Jew shall have a **son's place** in the coming Kingdom. To him pertaineth the adoption.

¶ We give Thee thanks, our God, for the promised time when we shall be placed before Thee as Thy sons, holy and without blame; we give Thee thanks for the promise of the returning Christ when we shall receive the redemption of the body. We have received the spirit of "son-placing." We wonder at Thy matchless grace, and cry, Father, Father!

The Good Shepherd

By C. I. Scofield

(John 10:7-18.)

THE shepherd office of our Lord is differentiated in three ways: He is called the "good," the "great," and the "chief" Shepherd. As the good Shepherd He gives his life for the sheep. As the great Shepherd He comes again from the dead to care for the sheep. As the chief Shepherd He is coming again to gather the sheep into the eternal pastures (John 10:11; Heb. 13:20; 1 Peter 5:4; John 14:1-4; 1 Thes. 4:15-18).

¶ As the good Shepherd He is, first, the door of the sheep. Four things are true of those who enter in by the door of Christ Jesus. (1) Salvation. "He shall be saved." The sheepfold of the good Shepherd is a place of perfect security. The Shepherd becomes responsible for the safety of every sheep who simply "enters in" (John 10:28). (2) "He . . . shall go in." This speaks of communion, the privilege of access in prayer and fellowship.

¶ It is of the greatest importance to our peace to get this settled once for all, that our right of access to the Father does not depend on our sanctification, but only on our justification. We "enter into the holiest by the blood of Jesus, by that new and living way which He hath consecrated for us through the vail" (Heb. 10:19-20). We are made nigh by the blood (Eph. 2:13), not by goodness. (3) "And out," that is, for testimony and service. The second and third blessings of those who enter by the door Christ Jesus are closely related; for, if we "go out" more than we "go in," our testimony will be feeble and formal.

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And (4) "He . . . shall find pasture." The door is a door of abundance, not of want. They who begin by entering in, and go on in communion and service, will assuredly eat of the fat of the land, of the very finest of the wheat.

¶ Then, the second characteristic of the good Shepherd is that He "gives His life for the sheep." The contrast suggested here is with the law. Under law the sheep must die for the shepherd (Gen. 4:4; Exo. 29:15-16; Lev. 5:5-6). Under grace the Shepherd dies for the sheep (John 1:29).

¶ The third characteristic of the good Shepherd is that He knows His sheep, and His sheep know him. "He calleth His own sheep by name." One of the sweet discoveries of the heavenly fold will be the new names that our Shepherd has given each of us as we entered by the door into the sheepfold (Rev. 2:17). Some of the early saints seem to have been given their new names at once. "Thou art Simon, thou shalt be called Cephas, which is by interpretation, a rock." Afterward the Shepherd called him "Petros," calling Himself at the same time "this Petra." Petra means a rock; Petros, a piece of rock, a little stone. It was an affectionate play upon the two names, and how tender and intimate it all is!

¶ Probably the word tenderness most fully expresses the varied nature of the shepherd offices of our Lord. There is nothing in all the Bible that more speaks to our hearts than the Twenty-third Psalm, or this Tenth of John. But we must remember that the tenderness of Jesus Christ is never sentimental. It is always the tenderness of perfect strength, and perfect righteousness. The Shepherd has a rod as well as a staff.

¶ A story is told of one who talked with a shepherd in the higher Alps. While talking, the shepherd gathered

a handful of the best grass and went to a low shelter near by. "I have a sheep there with a broken leg," he said. "How did that happen?" queried the traveler. "It did not happen," answered the shepherd; "I broke it intentionally. That sheep was headstrong, and unruly. It did not love me, and was always leading the other sheep astray. Now it knows its dependence on me, and loves to eat from my hand. When it is well again it will keep nearer to me than any of the sheep."

Outlines for God's Workmen

Gathered by
Richard S. Beal

HEBREWS.

A helpful outline by William Evans, D.D., Chicago.

General theme: Surpassing excellency of the gospel over the law—in one word, "Better."

1. With reference to the Mediator (ch. 1:4).
 1. Gospel Mediator greater than the prophets (ch. 1:1-3).
 2. Gospel Mediator greater than the angels (1:4—2:18).
 - (a) In name (vs. 4).
 - (b) In homage (vs. 6. He received respect).
 - (c) In relationship and position.
 3. Gospel Mediator greater than Moses and Joshua (3:1—4:16).
 - (a) Moses a servant, Christ a Son (3:1-6).
 - (b) Exhortation (3:7-15).
 - (c) Moses failed to give Israel rest (3:16—4:7).
 - (d) Joshua failed (4:8-10).
 - (e) Exhortation (4:11-16).
2. With reference to its priesthood (ch. 5-7).
 1. Qualifications of the priesthood (5:1-10). Divine call, sympathy, obedience, representation.)
 2. Exhortation, reproof and warning (5:1—6:20).
 3. Christ has characteristics which differ from Aaronic priesthood (7:1-28).
 - (a) Personal dignity and greatness of Melchizedic (7:1-3).

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- (b) He is superior to Levitical priesthood (7:4-10).
- (c) Christ a Priest after the order of Melchizedec (7:11-28).
 - Not of the race of Aaron.
 - Not by carnal descent.
 - Made priest by divine oath.
 - An unchangeable priesthood.
- 3. With reference to its covenant (ch. 8-11).
 - 1. Promise of a New Covenant; Old Covenant incomplete (8:1-13).
 - 2. Old Covenant did not grant real access to God, New does (9:1-12).
 - 3. Offerings of Old Covenant many, but did not take away sin; Christ's offering greater than all, once for all, and does take away sin (9:13-28).
 - 4. Both covenants, when contrasted, show the New to be superior to the Old (10:1-18).
 - 5. Exhortation (10:19-11).
 - (a) To enter the newly opened sanctuary in full assurance of faith (10:19-23).
 - (b) To oversight of each other in view of approaching judgment (10:24-31).
 - (c) To faith as the means of approach to God (11).
- 4. Practical exhortation (ch. 12-13).
 - 1. To run the Christian race (12:1-2).
 - 2. To recognize place of suffering (12:13-13).
 - 3. To peace and holiness (12:14-17).
 - 4. Sinai and Zion; freedom of access to heavenly things (12:18-29).
 - 5. To righteous and faithful living (13:1-19).
 - 6. An all embracing wish (13:20-21).
 - 7. Conclusion (13:22-25).

JUSTIFICATION.

Rom. 3:21 to 4:25.

- 1. Justification defined (3:21-28).
 - 2. Justification a universal remedy (3:29-30).
 - 3. Justification by faith honors the law (3:31).
 - 4. Justification by faith illustrated (4:1-4).
 - 5. Justifying faith defined (4:5-8).
 - 6. Justification is apart from ordinances (4:9-12).
 - 7. Justification is apart from the law (4:13-25).
- Scofield Bible.

2 Tim. 1:7.

A Holy Spirit filled man has:

- 1. A "spirit of power"—capacity to do the truth.
 - 2. A "spirit of love"—capacity to know the truth.
 - 2. A "sound mind"—capacity to love the truth."
- J. H. Jowett.

Truth in Type

Conducted by

Aaron Schlessman

THE ROCK AS A TYPE OF CHRIST.

THE CHILDREN OF ISRAEL SETTING FORTH MAN'S NEED OF SALVATION.

CHILDREN OF ISRAEL.

1. The children of Israel were dying for want of the life-sustaining water.
Num. 20:4.
2. The children of Israel realized their helpless condition.
Num. 20:2, 5.
3. The children of Israel called on Moses for help.
Num. 20:3, 4.
4. The children of Israel were powerless.
Num. 20:2, 3.

MAN.

1. Man is dead for want of the life-giving water.
John 4:10, 14.
2. Man must realize his helpless condition.
John 3:18.
Acts 16:31.
3. Man must rely on Christ for salvation.
John 14:26.
John 5:24.
4. Man is powerless.
Rom. 5:6.
John 3:16.
John 1:4.

THE ROCK AS A TYPE OF CHRIST SETTING FORTH GOD'S REMEDY.

CHILDREN OF ISRAEL.

1. The Rock furnished the life-sustaining water.
Num. 20:7, 8, 11.
2. The Rock was of divine appointment.
Num. 20:8.
3. The Rock had an abundant supply of water.
Num. 20:11.
4. The Rock was their only source of help.
Num. 20:8.

MAN.

1. Christ gives the water of life.
John 7:37.
Rev. 22:17.
2. Christ is of divine appointment.
Acts 2:23.
Isa. 53:10.
3. Christ has life for every man who will believe.
Luke 19:10.
John 6:37.
4. Christ is the only remedy for man.
Acts 4:12.
Acts 16:30, 31.

The Rock as a Type of Christ.

¶ “Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; . . . And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, . . . Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?” Moses and Aaron sought the Lord and He spake unto Moses, “saying, Take the rod, and gather thou the assembly together, . . . and speak ye unto the rock before their eyes; and it shall give forth his water. . . . And the water came out abundantly, and the congregation drank, and their beasts also” (Num. 20:1-11).

¶ “Wherefore the people did chide with Moses.” Did we not know something of the humiliating evil and depravity of our own hearts, we should be at a loss to account for Israel’s utter insensibility to all the Lord’s goodness, faithfulness, and watchcare. Six hundred thousand people had just been fed in the wilderness by the hand of God; and now they are “ready to stone” Moses for bringing them out into the wilderness to kill them with thirst. Nothing save the superabounding grace of God can exceed the desperate unbelief and wickedness of the human heart. Man has continually shown that he would rather lean upon a cobweb of human resources than upon the arm of the omnipotent, all-wise and infinitely gracious God.

¶ That the rock which was smitten to supply the Israelites with water was a type of Christ, we are expressly taught by the Holy Spirit in the following words: “And

did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ" (1 Cor. 10:4). "That Rock was Christ," not really, but typically. "That Rock" saved the perishing Israelites. As the Son of God sent forth from the Father, He "stood and cried, If any man thirst, let him come unto me, and drink" (John 7:37); "and the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

¶ This scene brings before us, first, the children of Israel setting forth man's need of salvation; second, the Rock as a type of Christ setting forth God's remedy; and third, the application setting forth the perfection of God's remedy.

The Children of Israel Setting Forth Man's Need of Salvation.

¶ The children of Israel went into the desert of Zin, having abode in Kadesh; but "there was no water for the congregation." They were dying for want of the life-sustaining water, and asked: "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there" (Num. 20:4)? As the children of Israel were dying for the life-sustaining water, so man is dead "in sin" for the want of the life-giving water. "Jesus answered, . . . If thou knewest the gift of God and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into **everlasting life**" (John 4:10, 14).

¶ The children of Israel realized their helpless condition

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there in the wilderness. They saw that death was the inevitable, and "gathered themselves against Moses and Aaron," saying, "Wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, . . . neither is there any water to drink" (Num. 20:25). They were merely relying upon the arm of the flesh, even though God had just fed them on the bread of heaven. Man also must realize his helpless condition. "He that believeth not hath been condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). The verdict is **Death**; "For there is not a just man upon the earth, that doeth good, and sinneth not" (Eccl. 7:20). The Philippian jailor, when he realized his lost condition, asked, "What **must** I do to be saved?" The answer came, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). When man is willing to surrender all and trust God for salvation, God can and will save. Man's extremity is God's opportunity.

¶ The children of Israel called on Moses for help. "The people chode with Moses, and spake, saying, . . . Why have ye brought up the congregation of the Lord into this wilderness" (Num. 20:3, 4)? Their situation was becoming desperate. Human aid could not relieve. Likewise, man must rely on Christ for salvation. "I am the way, the truth, and the life" (John 14:6); "He that heareth my word and believeth on Him that sent me, hath everlasting life" (John 5:24).

¶ The children of Israel were powerless. They "chode with Moses," wishing that they had died when their "brethren died before the Lord" (Num. 20:3). Only the hand of the omnipotent and merciful God could provide the water. Man, too, is powerless. But Christ is our

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strength. "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6); "For God so loved the world, that He gave His only begotten Son," to die for you, for me, for the world (John 3:16). "In Him was life; and the life was the light of men" (John 1:4). Though man is powerless, he is made strong through faith in Christ. "Thanks be unto God for His unspeakable gift." "Our hopes shall not be overthrown because they are built upon a rock."

The Rock as a Type of Christ Setting Forth God's Remedy.

¶ The rock furnished the life-sustaining water for the Israelites. God spoke to Moses, saying, "Speak ye unto the rock before their eyes; and it shall give forth his water, . . . and thou shalt give the congregation and their beasts drink" (Num. 20:7, 8). "And the water came out abundantly, and the congregation drank, and their beasts also" (Num. 20:11). Christ gives the water of life to every one that believes. Jesus said, "If any man thirst let him come unto me and drink" (John 7:37), "And whosoever will, let him take of the water of life freely" (Rev. 22:17).

¶ The rock was of divine appointment. God said to Moses, "Take the rod, . . . and speak ye unto the rock before their eyes" (Num. 20:8). Christ was also of divine appointment. "Him, (Jesus Christ) being delivered by the determinate counsel and foreknowledge of God" (Acts 2:23), "It pleased the Lord to bruise him, He hath put him to grief" (Isa. 53:10). God appointed both the rock and Christ. He is our hope, our Rock on which we build.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

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¶ The rock had an abundant supply of water. There was no need of fear lest they should not be satisfied. "The water came abundantly, and the congregation drank, and their beasts also" (Num. 20:11). Christ with his superabounding grace has life for every man who will believe. "For the Son of man is come to seek and to save that which is lost" (Luke 19:10), "and him that cometh unto me I will in no wise cast out" (John 6:37). Christ saves men "from their sins," not "in their sins." Sin is an infinite evil, being committed against an infinite God: to expiate it required an infinite ransom; that ransom was Christ. It is "His will that none should perish," but "by grace are ye saved through faith." If any man then would be justified from his sins, it must be by way of **justification** that we have in Christ.

¶ The rock was Israel's only source of help. In Num. 20:8, God said, "Speak to the rock, . . . and it shall give forth its water." He sent them only to the rock. Christ is the **only** remedy for the sins of man. "Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12). When the question came from the jailor, "What must I do to be saved?" The answer came clearly, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30, 31). "The **blood** of Jesus Christ, His Son, **cleanseth** us from all sin."

The Sunday School Lesson

Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated
Conducted by George W. Wise

ESTHER PLEADING FOR HER PEOPLE.

Esther 4:10—5:3. November 5, 1911.

Golden Text: Psa. 145:20.

LIFE without a mission is life with a tremendous omission." Those words of H. C. Trumbull are suggestive in the light of Esther's notable career in the Persian court. Her life was true to its great mission.

I. Esther's Great Decision (4:10-17). Mordecai, the foster father of Esther, was in great distress. Haman, the arch enemy of the Jewish race, had so manipulated King Ahasuerus as to cause his issuance of a decree that on a certain day all the Jews in the land should be slain. This conspiracy to massacre the people of Mordecai and Esther was the result of Mordecai's refusal to bow before the haughty Haman (3:1-6). Now, to his adopted child, whom Ahasuerus had made queen in the place of Vashti (not knowing she was a Jewess), came Mordecai with his grief, imploring her aid in this time of the supreme necessity of her people.

Esther's heart was touched with sympathy. Yet it was not easy to decide upon the course of action suggested by Mordecai, that she go in unto the king to plead for her people. For thirty days the queen had not been called into the king's presence. To go without the summons would mean certain death unless the monarch should graciously extend the golden scepter that she might live. Is it remarkable that she should hesitate under such circumstances? A decision involving the risk of life is never light nor trivial. The great characters of the Bible have been those who have had to meet just such weighty decisions (Heb. 11:8, 24). Such times of testing may come to us all, and how shall we meet them without the secret of their courage?

But Esther not only found considerations against such a decision, but not with even stronger arguments in its favor. Mordecai urged upon her:

(1) **The peril of not going**, for she herself was a Jewess and under the ban of the same decree should her nationality be discovered (vs. 13). It is well to think more often and more

seriously of the risks involved in the refusal to make a right decision. To decide for the right may seem to mean loss. **But not to decide for the right is certain to mean irretrievable loss** (Mark 8:35, 36).

(2) **The assurance of his faith** in God that deliverance would surely arise from another quarter, if she refused her aid, in which case she alone would suffer (vs. 14). Mordecai's faith must have been a mighty influence in the making of Esther's heroic decision. How often the faith of one becomes the bulwark of others (2 Cor. 1:4; Rom. 1-8).

(3) **The providence of God**, for "who knoweth whether thou art come to the kingdom for such a time as this?" Here is a striking suggestion that the hand of God was in Esther's elevation to the position of queen that she might become the deliverer of her people. God has raised others at stated times for such great purposes (Acts 9:15 with Gal. 1:15, 16). Why not Esther? And why not, reader, whoever you may be, see God's hand in your life, bringing you to the place of service for others and for the glory of His name?

Esther was not deaf to the clear call of duty and privilege in the words of Mordecai. The great decision was made. Her one request was that all the Jews in Shushan should fast for her night and day for three days, and then she would go in unto the king (vs. 16). This meant that after all they were to look not so much to Ahasuerus as to God, for without doubt their fasting was unto prayer (2 Chron. 20:3). By the words, "fast ye for me," we understand that Esther's success and deliverance must depend upon the intercession of the many. Here is a lesson that modern churches need to learn and practice. What one church did for Peter (Acts 12:5), others may do for their representatives who go before men as the ambassadors of Christ (2 Cor. 5:20; Eph. 6:18-20).

2. **Esther's Courage** (5:1-3). Esther had the courage to be true to the right decision she had made. God is not pleased with those who, unlike Esther, waver and falter and retreat even when urged on by the most definite conviction of His requirements (Jas. 1:6-8; Eph. 4:14). Rich rewards are promised all with the courage of faith to press on in the face of difficulty, danger and even death itself (2 Tim. 4:7, 8; Rev. 2:10). So Esther obtained favor in the sight of Ahasuerus, and as a result of her brave determination the terrible massacre of her people was averted. How many precious souls might be saved from danger and death if only the servants of God were more fearless before men! Whence comes such courage? From that One above, whose name is not mentioned in the book of Esther, but whose presence must be discerned in every scene it depicts. He alone can strengthen the hearts of men for the trying experiences of life (Psa. 27:14).

When we consider the experience of Esther, approaching the

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throne of Ahasuerus to seek the boon of life for her people, how we should glory in that boldness with which we may come to the throne of the greatest King for whatever we need (Matt. 7:7-11; Heb. 4:16).

And as we read of a great multitude saved from impending disaster and ruin by the faithful representative of their race pleading before the king, how we should glory in our blessed security, which we owe to our great representative making intercession for us before the throne in heaven (Heb. 7:25).

'Tis not the whole we strive and try
Our souls are well defended;
But while our Savior lives on high
A life that's never ended.

Thought Producers.

Introductory. What request was made of Esther? Vs. 8. Who had sent this request? Vs. 9. Why had the request been sent? 3:12-15. Why had this decree been made? 3:1-11.

Verse 11. Who alone could come into the inner court with safety? The one whom the king had called or whom he might especially favor. Under the law of Moses, who alone could enter the inner court of the tabernacle, the holy of holies? The high priest once a year (Heb. 9:7). What high priest has entered the true holy place for us? Heb. 9:11, 12, 23-28. Who now dares to enter the holiest? Every believer (Heb. 10:19-22).

Verse 13. Would Esther's position have saved her if she had neglected her duty? It would not. Will a man's standing among his fellowmen help him to escape the punishments that are in store for the wicked? John 3:18.

Verse 14. Although if Esther had neglected her duty, what was sure to come to the Jews? Deliverance. Although the Jews are neglecting God today, what does God hold in store for them? Deliverance from both temporal and spiritual enemies (Micah 5:6; Zech. 13:2).

Verse 16. What did Esther say when she was preparing to go in unto the king? "If I perish, I perish." Can any who comes to the King of kings say, If I perish, I perish? John 6:37.

Verses 1, 2. How did Esther come to the king? In her royal apparel. What did she obtain? The king's favor. How alone can any one come to God and obtain his favor? Through Christ (John 14:6; 16:23; Heb. 10:19-21).

Verse 3. What did the king promise Esther? Her request. What does God promise the believer who abides in Christ and in whom God's word abides? John 15:7.

Golden Text Illuminated.

"The Lord preserveth all them that love Him" (Psa. 145:20).
A British subject may be safe although surrounded by ene-

mies in a distant land—not that he hath strength to contend alone against armed thousands, but because he is a subject of our queen. A despot on his throne, a horde of savages in their desert, have permitted a helpless traveler to pass unharmed like a lamb among lions—although like lions looking on a lamb, they thirsted for his blood—because they knew his sovereign's watchfulness, and feared his sovereign's power. The feeble stranger has a charmed life in the midst of his enemies, because a royal arm unseen encompasses him as with a shield. The power thus wielded by an earthly throne may suggest and symbolize the perfect protection of Omnipotence. A British subject's confidence in his queen may rebuke the feeble faith of a Christian. "O thou of little faith, wherefore didst thou doubt?" What though there be fears within and fightings without, He who bought His people with His own blood cannot lose His inheritance, and will not permit any enemy to wrest from His hand the satisfaction of His soul. The man with a deceitful heart and a darkened mind, a feeble frame and slippery way, a fainting heart and a daring foe—the man would stumble and fall; but the member of Christ's body cannot drop off; the portion of the Redeemer cannot be wrenched from his grasp. "Ye are His." Christ is the safety of a Christian.

—W. Arnot.

BELSHAZZAR'S FEAST AND FATE.

Daniel 5:17-20. November 12, 1911.

Golden Text: Eccl. 12:14.

INTOXICATION with wine, pleasure, money getting, or worldly ambition has proved the undoing of many a Belshazzar. The blindness induced by such intoxication makes men easy victims of the most terrible doom, which is never seriously considered or anticipated, no matter how imminent it may be.

1. The Sin of Belshazzar (vs. 17-23). Daniel spoke to the king not as a paid astrologer, but as a messenger sent from God. He was above seeking Belshazzar's favor or fearing his wrath (vs. 17). Fearlessly he exposed and denounced the sin of the monarch. Several weighty charges were lodged against Belshazzar.

One.—**A deaf ear to God.** God had taught him a lesson in the experience of Nebuchadnezzar, but he had refused to read aright its meaning for himself. God had given Nebuchadnezzar power and glory, but when his heart was lifted up in selfish pride, He had taken the glory away and humbled him in the dust. All this Belshazzar knew (vs. 22), but persisted nevertheless in his impious defiance of God. To turn from the warning history of fallen monarchs and cities ruined by rebellion

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against God is to turn a deaf ear to Him. What a common sin this is. The Bible is replete with the sad tales of wrecked lives, each one a flaming danger sign to save our unwary feet from the trap and pitfall (1 Cor. 10:5-12). Do we take heed? See Heb. 2:1-3.

Two.—**Rebellious Pride.** He had lifted up himself against the Lord of heaven (vs. 23). He was guilty of gross irreverence when he commanded the stolen vessels from the Lord's house to be used in drinking wine. But the terrible climax of his folly was reached in his praising gods of man's workmanship and refusing to glorify his Creator. No man can so deliberately vaunt himself against the God of heaven and hope to prosper (Num. 14:41; Job. 9:4). He may be dazzled by a false show of temporal prosperity, but it is like the seeming glow of health enjoyed by the consumptive just before the monster Death closes in for the last great struggle. The most damaging sin among men at the present time is the refusal to own God's sovereignty and grace in salvation, thus robbing Him of the glory due His name. His just demand of all is that He be the first known, best loved, supremely honored, and only worshipped God, Creator of all and **Lord of all** (Matt. 22:37, 38; 1 Cor. 1:29-31).

2. **The Judgment of Belshazzar** (vs. 24-30). The writing on the wall, speaking woe to the terrified king, is significant.

MENE; God hath numbered thy kingdom and **finished** it. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). The sad part of Belshazzar's experience is that his awakening came not until it was too late. We may go on for years in unbelief and open anarchy against the Most High, but some day He will finish our blasphemous career. The finishing will be swift, sure, and with terrible retribution.

TEKEL; weighed and wanting. Belshazzar had been weighed before, doubtless many times—in his own balances and those of his friends. Heretofore the result had been satisfactory. Now, however, in God's balances, which weigh even thoughts and intents with unmerciful exactness, he was found wanting. We do well to take note of the faithfulness and certainty of His judgments (Prov. 16:2; 19:20).

PERES; the kingdom given to others. Even when the writing was interpreted, Belshazzar, while he heaped honors upon Daniel, repented not towards God. And so, that very night

"Crownless and scepterless Belshazzar lay,
A robe of purple round a form of clay."

The dead form of the monarch added one more testimony to the exceeding **unprofitableness** of sin (Job 33:27; 27:8; Hos. 8:7-12; Hag. 1:6; Jer. 2:13; Matt. 16:26). Still men will not believe, and march on in seemingly endless procession to the hopeless grave.

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"Believe on the Lord Jesus, and thou shalt be saved" (Acts 16:31).

"Behold, now is the day of salvation" (2 Cor. 6:2).

Thought Producers.

Verse 17. For what had the king offered to give Daniel gifts? Vs. 16. How did the writing get on the wall? Vs. 5. What was the king doing at the time? Vs. 1-4. What effect did this miracle have on the king? Vs. 6, 7. Could the king's wisemen interpret the writing? Vs. 8. But what could Daniel say? "I will read the writing unto the king and make known to him the interpretation." Why could Daniel say this? Dan. 1:17.

Verses 18-20. Who had given Nebuchadnezzar his kingdom? God (Dan. 2:37, 38). But what does God do when Nebuchadnezzar becomes proud? Deposes him. What may the proud always expect? James 4:6; Isa. 23:9; Matt. 23:12; Luke 1:51; Mal. 4:1.

Verse 21. What was Nebuchadnezzar brought to know through his punishment? That God is the supreme ruler (Dan. 4:35; Eph. 1:11; 4:6).

Verse 22. Did the knowledge of what had come to Nebuchadnezzar make Belshazzar to humble himself? It did not. Does the mere knowledge alone of the consequences of sin cause man to turn from his own sins to God? Deut. 28:63-68, with Neh. 1:6, 7. What power alone can turn the unregenerated man from his sins to God? John 16:8-11. What will keep the regenerated man from falling back into sins? Gal. 5:16; Eph. 6:10-18.

Verse 23. What did Belshazzar fail to do? To turn to God and glorify Him. What did he do? Bowed down to false gods. Is it the nature of man to seek after God? Rom. 3:11; 1 Cor. 2:14; Rom. 8:7. What does the natural man seek after? This world's goods (Psa. 39:6; Matt. 6:31, 32).

Golden Text Illuminated.

"God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccl. 12:14).

A gentleman while crossing the Bay of Biscay became exceedingly alarmed and anxious as he beheld what he thought was an approaching hurricane or tornado. He trembled and addressed himself to one of the experienced sailors: "Do you think she will be able to live through it?" "Through what?" inquired the man. "Through the fast approaching storm." The old sailor smiled and said: "Sir, you need not be alarmed; that storm will never touch us; it has passed already." **So in regard to the believer: judgment, so far as sin is concerned, is past already.** Christ has been tried, condemned, and executed in his stead for his sins. —Selected.

EZRA'S JOURNEY TO JERUSALEM.

Ezra 8:21-32. November 19, 1911.

Golden Text: Ezra 8:22.

IF the study of this stirring narrative fails to humble us before God in prayer and inspire our hearts with new faith and courage, we must attribute that failure to our own spiritual blindness. May the Spirit of God so illumine mind and heart that we may not study these words of His in vain.

1. The Right Way To Honor God (vs. 21-23).

The way to dishonor God would have been for Ezra and the people to put their dependence for protection on their journey in the king's soldiers. This Ezra was ashamed to do (vs. 22). He had expressed great confidence in his God, saying to the king, "The hand of our God is upon all them for good that seek Him." Now to turn to the king for help would belie that boast in God. The arm of flesh is sometimes inviting to the Christian, but he is wise who refuses to lean upon it (Phil. 3:3; 2 Cor. 10:3, 4; Jer. 17:5).

Ezra's independence of the king was not based upon any thought of self-sufficiency. The host of travelers with their little ones and burden of gold and silver needed protection, and he knew it (vs. 21). But he believed in God's power and willingness to shield them from all danger, and more than that, he could act upon that belief. He did not only **say** he had faith (Jas. 2:14). He proved his faith by the course of action he adopted. It is a splendid thing to believe God and then **act like it**. The right way to honor God is for us as His children first to believe the testimony of the Word that He is a Shield to be trusted (Gen. 15:1), and then, by living within our "fence of trust," to prove before the world His goodness and unfailing care. So living, we may expect to be believed when we say to other needy souls:

"No matter what may be the test,
God will take care of you;
Lean, weary one, upon His breast,
God will take care of you."

We must remember, however, that such confidence can only be found with those who humble themselves before God, as did Ezra and his companions in need (vs. 21, 23). Humble, earnest, believing entreaty always gets a hearing and favorable answer from the Lord (Jas. 5:16).

2. **Separated Priests and Offerings** (vs. 24-30). It is helpful to note with what businesslike care Ezra directed the handling of great sums of gold and silver for the house of the Lord, weighing it unto the priests at the beginning of the journey and

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commanding that it should be weighed again upon arrival in Jerusalem. Such careful management of that which is the Lord's is commendable because it is scriptural (1 Cor. 14:40). The justification for it lies in the great fact that the money, as well as the priests themselves, was **holy unto the Lord** (vs. 28).

Every believer in this age of grace, being a priest of God (1 Pet. 2:5), should regard himself as holy unto the Lord, set apart unto Him, sanctified by the precious blood of Jesus (Heb. 10:10, 14). They that are holy unto the Lord are **separated unto Him**, separated effectually from the contaminating influence of the unequal yoke (2 Cor. 6:14), the lusts of the flesh (1 Thess. 4:3), and set apart from compromising association with the children of disobedience (2 Cor. 6:14-16). They are living sacrifices presented unto God (Rom. 12:1), given up **wholly** to the things that make for His glory (1 Tim. 4:15), and constantly devoted to the good pleasure of their Lord (Gal. 1:10).

3. **God's Hand for Safety** (vs. 31, 32). The story of a long and eventful journey over paths infested by marauding bands of robbers is condensed into four simple words, "We came to Jerusalem." The Lord heard the cry of His children, answered the petition of believing lips, made bare His holy arm for their protection and brought them in safety to the desired haven. The soldiers of the king were not needed. The Unseen Champion, vigilant, mighty, more tender than a mother, permitted not one toddling child to become prey for the enemy. **For safety, always choose God's hand.** With Him is peace and safety, through Jesus Christ (John 16:33; Phil. 4:6, 7).

The weary exiles plodding towards Jerusalem did not need to wonder whether their longing eyes should of a certainty rest upon the sacred walls of God's house in the Holy City. The hand of God Himself upon them was a pledge of their safe arrival (vs. 31). And so it is with us, who yearn for the homecoming that brings us to the Heavenly City. The fact that by faith we rest in His hand assures us that no power in earth, heaven or hell can block the path or turn us back from that fair land of eternal day (John 10:28, 29; Romans 8:33-39). The soul that trusteth in the Lord shall be "as Mount Zion, which cannot be removed, but abideth forever" (Psa. 125:1).

"That soul, though all hell should endeavor to shake,
I'll never, no **never**, no **NEVER FORSAKE.**"

Thought Producers.

Introductory. What had Ezra purposed in his heart? Ezra 7:10. What decree did Artaxerxes make in his behalf? 7:11-26. What did Ezra do when this decree was made? Gave thanks to God (7:27, 28). Should we follow Ezra's example? 1 Thess. 5:18.

Verse 21. Before beginning the journey, what do Ezra and his companions do? They worship God and seek of Him a right

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way. Should not God's servants always come to Him in prayer for His will and way in their work here on earth? Rom. 1:9, 10; 15:30-32; 1 Thess. 3:11.

Verse 22. How did Ezra feel about asking the king for help against the enemies? He was ashamed to do such a thing. Why? Because the hand of God is upon them for good that seek Him (Psa. 33:18, 19). But what are those that forsake Him to expect? His wrath. Does the Word of God tell us to lean upon man? Psa. 118:8; Isa. 2:22. What is its message to God's servant? 2 Cor. 12:9; Heb. 4:16. But what is its message to the unbeliever? John 3:36; Gal. 3:10.

Verses 24-30. What was committed to the priests? A treasure. What was their duty as regarded the treasure? To watch and keep it until it should be brought into the house of the Lord. What rich treasure has God committed to His servants? 2 Tim. 3:16, 17. What is the servant's duty as regards the Word during this life? 2 Tim. 2:15; 1 Tim. 2:24, 25; Heb. 13:16.

Verses 31, 32. What did Ezra and his companions find on the way? Deliverance from all enemies. What was the result? They reached the city. What has God promised each believer on his earthly pilgrimage here? Deliverance (2 Pet. 2:9; 2 Tim. 3:11; 4:17, 18). What is his blessed and certain hope? Eternity with Christ (John 10:28; 1 Thess. 4:16, 17).

Golden Text Illuminated.

"The hand of our God is upon all them for good that seek Him" (Ezra 8:22).

There is an ancient parable which says that the dove once made a piteous complaint to her fellow birds, that the hawk was a most cruel tyrant, and was thirsting for her blood. One counseled her to keep below—but the hawk can stoop for its prey; another advised her to soar aloft—but the hawk can mount as high as she. A third bade her hide herself in the woods, but alas! these are the hawk's own estates, where he holds his courts. A fourth recommended her to keep in the town, but there man hunted her, and she feared that her eyes would be put out by the cruel falconer to make sport for the hawk. At last, one told her to rest herself in the clefts of the rock, that there she would be safe; violence itself could not surprise her there.

The warning is easy; reader, do not fail to catch it, and act upon it. The dove is thy poor, defenseless soul. Satan is thy cruel foe. Wouldst thou not escape from him? Thy poverty cannot protect thee, for sin can stoop to the poor man's level and devour him in the cottage, and drag him to hell from a hovel. Thy riches are no security, for Satan can make these a snare to thee, and if thou shouldst mount ever so high, the bird of prey can follow thee and rend thee in pieces! The busy

world with all its cares cannot shelter thee, for there it is that the great enemy is most at home; he is the prince of this world, and seizes men who find their joys therein as easily as a kite lays hold upon a sparrow. Nor can retirement secure you, for there are sins peculiar to quietude, and hell's dread vulture soars over lonely solitudes to find defenseless souls, and rend them to pieces. There is but one defense. O, may you and I fly to it at once! Jesus was wounded for sin; faith in Him saves at once and forever. "The hand of our God is upon all them for good that seek Him." —Spurgeon.

NEHEMIAH'S PRAYER.

Nehemiah I. November 26, 1911.

Golden Text: James 5:16.

A CHRISTIAN'S success is commensurate with his prayer life. His first lesson, yet one he must ever be learning, is the lesson of prayer. For his instruction and inspiration, God has given throughout the Word many striking examples of petition acceptable to Himself. The prayer of Nehemiah gives us not only an understanding of His own remarkable life, but furnishes the keynote of a successful program for our own life work.

Our present study will consist of an examination of this prayer of Nehemiah, and a practical application of prayer principles found therein. Study carefully the following seven facts concerning prayer.

1. **Its occasion, or cause,** was the news received from Hanani, while in the Persian capital, Shushan (Susa), in the month of Chisleu (December), that the remnant of Israel in Jerusalem were in a pitiable plight, that the walls of the city were broken down, and the gates consumed with fire (vs. 1-3). Upon learning of the sad state of his countrymen, Nehemiah was plunged into grief and mourning. His sorrow was genuine. It was not in vain, for out of it came a mighty prayer that linked omnipotence to the needy cause of Israel. The greatest prayers ever uttered have come from hearts heavily weighted with sorrow for others in distress (Gen. 18:23-32; Ex. 32:11-13; Psa. 25:22).

2. It was a prayer of **intercession**. Some one says, "Intercession is love at prayer." Certainly this was true when Moses interceded for sinning Israel, when Paul pleaded for the salvation of his brethren according to the flesh, and when Jesus Christ poured out his soul in entreaty for His own. And so Nehemiah sorrowed for the afflicted remnant in Jerusalem be-

cause he loved them. We, too, will learn to pray for our brethren and for lost multitudes when we learn to love them and yearn for their good with Christlike compassion (Rom. 10:1; John 17:9; Luke 23:24).

3. Nehemiah's prayer, like that of the early church for Peter, was **unto God** (Acts 12:5). It acknowledged Him as the "Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him." Too many prayers are jumbles of meaningless, spiritless words, and their authors seem more like one in soliloquy than one in conversation with God. If we would pray, we must know God; we must have communion with Him; we must speak to Him conscious of His presence as really as if we talked with a friend at our side (Psa. 5:2).

4. It was an **earnest prayer**. Nehemiah besought God **day and night** for the children of Israel (vs. 6). There was nothing mechanical or perfunctory about it. It was like the cry of Knox, "Give me Scotland, or I die." It was like the intensity of Brainerd, who, kneeling in the snows of the North American forest, sweat as he prayed for his Indians. That kind of praying has its greatest example in the Savior's Gethsemane prayer to His Father. How sadly it is needed in this land, so ruined by sin, and for the multitudes about us so fallen and lost. It is the earnest prayer that God hears and answers (1 Thess. 3:10; Luke 11:8-10; 1 Tim. 5:5).

5. It contained an **honest confession**. "Both I and my father's house have sinned" (vs. 8). We cannot pray acceptably without cleansing. Nor can we hope for cleansing apart from confession of sin (1 John 1:9).

6. Its petition was based upon the **promises of God's Word**. We know not how to pray as we ought, nor for the things we need and may expect to receive, except we know Him and His promises. The Spirit helpeth our infirmity (Rom. 8:26, 27), and the sword of the Spirit is the Word of God (Eph. 6:17). The prayer He will answer must be according to His will, and how shall we know how to pray unless we learn of His will in the Word He has given? Many so-called prayers are dishonoring to God and merit no attention from Him whatever, because they are not in harmony with His revealed will. Ignorance of the Bible is the great hindrance of prayer in the professing church of Christ. But when we know His promises and have faith to plead them, how He delights in answering. Nehemiah knew what God had said of Israel transgressing and Israel turning again (vs. 8, 9), and with that knowledge he prayed a true prayer of faith. See John 15:7; 1 John 5:14, 15; Psa. 119:49.

7. His prayer was **definite**. He desired the favor of King Artaxerxes that he might go back to Jerusalem. For this he besought God. We ought so to pray that there shall be no

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doubt concerning what we want and what His Word leads us to expect. Bible prayers are always definite, and not of extraordinary length. See Matt. 6:11; Prov. 30:8; Matt. 6:33; Heb. 4:16.

We have greater inspiration than Nehemiah to come with every need to our God, for we can come pleading not only the precious promises, but the Name above all names, the name of Jesus (John 15:16).

Thought Producers.

Verse 2. What does Nehemiah do? Inquires concerning his brethren. Are we exhorted to be mindful of our brethren? Eph. 6:18.

Verse 4. What effect did the news of the misfortune of his people have on Nehemiah? It made him sorrowful. What does he do? He turns to God for help. Should not the believer of today do likewise in every time of need? Heb. 4:16. What are the characteristics of Nehemiah's prayer? (1) He praises God (vs. 5, 10); (2) asks that his prayer might be heard (vs. 6, 11); (3) confesses sins (vs. 6, 7); (4) pleads God's promises (vs. 8, 9); (5) presents his request.

Verse 5. For whom does God keep covenant and mercy? Them that love Him and keep His commandments. What has God offered man? Eternal life (John 3:16), peace (Phil. 4, 7), grace (Heb. 4:16; Eph. 1:2). What are the conditions upon which these are bestowed on man? Acts 16:31; Phil. 4:6; John 15:7.

Verses 6, 7. What does Nehemiah confess? The sins of himself and of the children of Israel. Are we of this age exhorted to do as this example suggests? 1 John 1:9. Is any one exempt from this daily confession of sin? 1 John 1:8, 10. What comes upon the Christian for his sins if unconfessed? 1 Cor. 11:32. Does this daily confessing of sin involve salvation? It does not (Eph. 2:8, 9; John 10:28; Rom. 8:38, 39). What does it involve? Reward (1 Cor. 3:15).

Verse 8. What had God said to Israel? If ye transgress I will scatter you abroad among the nations. Is this word fulfilled? Jer. 39:1-9.

Verse 9. But what did God promise if the children of Israel should turn to Him? To regather them (Deut. 30:1-5). Will this promise yet be fulfilled? Micah 4:6-8; Joel 3:1, 2; Hosea 3:5.

Verse 10. How had God redeemed His people? By great power. How are those of this age redeemed? By Christ's blood (1 Pet. 1:18; Eph. 1:7).

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Golden Text Illuminated.

"The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

The electro-magnet is a piece of soft iron, like a horseshoe, around which is coiled a fine wire, in many coils. Through that wire passes a current of electricity. As this current sweeps around the helix which holds the nerveless, pulseless iron, it imparts to the iron strange power—a power to which it is an utter stranger until this current comes. Our cold, dead hearts lie weak and nerveless before the burdens and conflicts of life; we have no impulse and no energy; the slightest effort is too great to make. And then we place ourselves within the influence of prayer. We kneel before the mercy seat and wrap ourselves around with the currents of spiritual force which prayer affords. And as those heavenly forces pass and repass through our souls, stimulating and strengthening our irresolute wills, and rousing our affections with divine energy, we find the blessed fulfillment of that long-cherished truth of God's Word, "He giveth power to the faint and to them that have no might He increaseth strength."

—A Nachbar.

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Nineteen Twelve

Some of the Good Things to be in Grace and Truth during the Coming Year.

And the Price -- Ridiculously Low -- Only One Dollar

W. B. RILEY D. D.

Dr. Riley, of Minneapolis, Minn., whose messages have brought such spiritual refreshment to the readers of "Grace and Truth," will continue writing for the magazine, his subject for 1912 being Studies in the Prophecies of Isa., Jer., Ezek., and Dan.

JOSHUA GRAVETT

Rev. Joshua Gravett of Denver, Colo., will give a series of Bible Studies, the subjects to be announced later.

J. H. DEW

Rev. J. H. Dew of Liberty, Mo., will be among those who tell the gospel story in "Grace and Truth" during 1912.

FRANK S. WESTON

Rev. Frank S. Weston of Toronto, Canada, will give the readers of "Grace and Truth" a series of studies on Current Events in Prophetic Light.

ORSON P. JONES

Rev. Orson P. Jones of Johnstown, Colo., has a message for the "Grace and Truth" family which will bring particular blessing. He will give a series of studies on the Pauline Epistles, under the general heading, "Devotional Introduction to the Epistles."

AND MANY OTHERS

Nineteen Twelve

*The readers of Grace and Truth are invited
to a Spiritual treat for the coming year!*

*It seems unreasonable that it
should be for only One Dollar*

FOUNDATION TRUTHS

The editor will have a series of studies in the coming twelve issues. This series will take up some of the fundamental truths of God's word. The editorial discussion of current events and the miscellaneous expositions will appear in each issue.

TRUTH IN TYPE

During the last year Aaron Schlessman has given the readers of Grace and Truth Bible Studies of depth and power. He continues in charge of this much needed and important department for type study.

OUTLINES FOR GOD'S WORKMEN

The editorship of this suggestive and helpful department will be in the hands of Richard S. Beal.

THE SON'S PORTION

Here is a **NEW DEPARTMENT** which we trust the Lord will use to His glory in the lives of our readers. A series of Daily Bible Readings conducted by Roy Johnson.

Nineteen Twelve

THE SUNDAY SCHOOL LESSON

From all sides the word has come in: "Your Sunday School department is the best ever." We give God thanks for His great blessing, and present the following announcement for the coming year—and this is all included in the one dollar.

THE EXPOSITION

Francis W. Starring of Denver, Colo., who for the past year has given the superb expositions of the Sunday School lessons, will continue during the year 1912. The readers of "Grace and Truth" will greet this announcement with thanksgiving.

THE THOUGHT PRODUCERS

The "Thought Producers" are being used by teachers everywhere with splendid success. Franklin Stillions, who has so ably handled this department, will continue in charge.

THE GOLDEN TEXT ILLUMINATED

Every teacher realizes the value of a clear-cut gospel story with which to clinch the lesson truth. This department, which has been so helpful under the direction of George Warren Wise, will continue during 1912 under the same editorship.

J. M. Haldeman Says:—

I HAVE RECEIVED THE COPIES
OF "GRACE AND TRUTH" YOU
SENT ME. I AM GREATLY
PLEASED WITH THE MAGAZINE.
ITS CONTENTS ARE VITAL WITH
THE TRUTH OF GOD. EVERY
PAGE IS INTERESTING AND STIM-
ULATING READING. MAY THE
LORD SUSTAIN YOUR WORK.

Beware **L**est any **M**an
Spoil you through
Philosophy and **V**ain **D**ecit,
after the **T**radition of **M**en,
after the **R**udiments of the
World, and not after **C**hrist.

COL. 2:8.

Grace and Truth

and Truth
by Jesus

A Subscriber in
Colorado Says:

"Of all the magazines which come to my desk; Grace and Truth is the one which I would be most reluctant to discontinue!"

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You a
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But Christ

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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”
—Spurgeon.

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for

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“Privilege bestowed by grace is a grave responsibility.”
—G. C. Morgan.

**A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.**

Grace and Truth

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"Prayer is good, the habit of prayer is better, but the spirit of prayer is the best of all."
—C. H. Spurgeon

Grace and Truth

EDITORIAL

A Man's Task

UES, our Lord has set us to the work,—and a mighty work it is. He has given us the task, and it could hardly be larger. He says it is a task of love,—that means it will take us to the man in the gutter who is down and out; to the man in the counting room who likewise needs the healing touch of the Savior. Love would set us aflame for the whistling boy at our elbow and the remotest pagan of Central Africa. Love will give us zeal, but zeal without knowledge may eat us up!

¶ When Love goes forth to help the human race and binds up the broken-hearted, sets captives free, and presses the cup of cold water to many parched lips, the service will fall to the ground if there be not added to it the blood-message of Calvary. Love that is love will not stop with “soap and soup,” but will never fail to add “salvation.” Social service which fails to declare and put the first and pre-eminent emphasis on the Christ who satisfied the just claims of a Holy God with blood, is hay, wood and stubble.

¶ The Love task is indeed a man's task,—and what is more, the man must be one who can say with Paul, “I am determined to know nothing among you but Christ and Him crucified.”

¶ God, give us men for the task!

Martyr or Substitute

DARKNESS hangs like a pall upon the earth; thick darkness,—horrid, deep and sinister. It enshrouds the Holy City; it holds the hill just beyond the city in its noxious grip.

On the hill are three crosses, and on the central cross hangs the figure of One who said, "He that believeth on me, though he were dead yet shall he live." As we draw near to the hill, groping blindly through the same throng who an hour ago had screamed themselves into a frenzy, saying, "Crucify Him," "Crucify Him," we are startled by a voice—ah, such a voice!—which penetrates the darkness like a rapier, saying, "My God, my God, why hast thou forsaken me?"

❑ Is this man a martyr or a substitute?

❑ Did He die as a Savonarola? or a John Rogers? or a John Huss? or a Jerome of Pargue? a victim of mighty convictions which were before His time? Or was He a God-provided substitute for lost man? A sin bearer for sinners? A Redeemer who redeems with blood?

❑ The rationalism and higher criticism of today says, He was a martyr!!!

❑ The Bible teaches that He was a substitute for you and me bearing "our sins in His own body on the tree" (2 Pet. 2:24).

❑ Martyrdom is the new-fangled notion.

❑ Substitution is the solid old teaching of the book of books. The martyr idea came from the arch enemy of truth! The substitutionary sacrifice idea came from God!

❑ Where do you stand?

❑ "He was wounded for our transgressions, he was

bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed" (Isa. 53:5).

Jatho

KENTUCKY for family fueds, but Germany is the place where the religious feud becomes nation-wide in a day. A little fellow named Jatho has turned the eyes of all Germany, yes, the eyes of the world, upon himself, by standing forth in the state church of Germany and denying the inspiration of the Word of God, rejecting the idea of life beyond the grave, and pooh-poohing clear out of court such foolish notions as sin and Jesus Christ as a Savior.

¶ The state church of Germany—put him out!! Thank God.

¶ In the United States we have Jathos,—not ten or twenty, but hundreds! And what do we do with them? Do we put them out?? Ah, no,—that would be unkind. It is far more important for us Americans to keep our Jathos sweet-tempered than it is to contend earnestly for the sacred truth of Almighty God. So when we discover a Jatho we call him to the pastorate of a church or give him a professor's chair in a college where he'll get a nice chance to instill hell's doctrine in our young preachers.

¶ Jatho is here—but the people of God in America, instead of putting him out, have taken him in!

The Devil's Income

HAS the devil an income? Oh yes! A big one. He does not have to beg for it nor does he descend to oyster stews and masquerade socials. The devil's income is by spontaneous, free gift—or not at all. The Lord loveth a cheerful giver—and so does the devil, if he gets the money.

¶ The Theosophical Colony at Point Lama, Calif., have recently received enormous gifts from a Western millionaire; one can scarcely pick up the daily papers without reading of enormous bequests to the work of Christian Science; the Spiritualists of North America have just received \$200,000 from James T. Crumbaugh; while the organization that has for its leader that false prophet, Chas. T. Russell, puts out this astounding report for the past year. We only give an extract.

Pages of tracts distributed:

(In the English).....	350,000,000
(Foreign languages).....	6,000,000
Meetings held.	11,000
Towns visited.	3,500

¶ The money to conduct this stupendous propaganda is all by **Gift!** In very truth, the devil has an income.

¶ Satan has roused the children of darkness to know the value of the printed testimony! Shall the children of the light be silent, while thousands are being drawn into this whelp's-brood of soul destroying heresies? God forbid!

¶ But some one will say, "Such a terrific combination of false teaching working powerfully against truth, takes all the sap out of me"?

¶ That is cowardice.

¶ Shall I say, "The ship is sinking; she will be gone in

FIVE HUNDRED FORTY-FOUR

thirty minutes; the passengers are all lost"? Never! Fie, on such a spirit! Throw them a life line! Yes, the teachings are appalling; yes, this is indeed an evil age; yes, the ship is sinking, but on board are blood-bought souls! Lend a hand! Out with the life boat! Save them ere the Lord shall come!

Another Volume

THIS issue of Grace and Truth closes the second volume. It is our purpose that all following volumes shall contain twelve issues each, and shall coincide with the calendar year, the opening number being the January issue and the closing number the December issue.

¶ For God's blessing upon the work of "Grace and Truth" we give thanks. The months gone by have been months of trial, but with every testing our God has blessedly provided the way of escape (1 Cor. 10:13). We would be as Jacob, who went to Bethel and there made an altar unto God who answereth in the day of distress (Gen. 35:3). Truly, when the eye has been stripped of its scales, and the mercies of God made plain it is then a good thing to give thanks unto the Lord (Ps. 95:1).

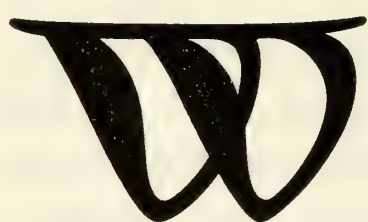
¶ The renewals have been coming in in splendid fashion. The new subscriptions have made us glad. To all who are assisting in this blessed work of spreading forth the message of "Grace and Truth" we want to say "Thank you"—"now send in some more." There are still some whose subscriptions have expired who have failed to send in their renewals. If these are sent in immediately

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it will help us greatly in finishing the year 1911 free from all obligations and to the glory of God.

¶ Have you decided, as yet, how many copies you will send to your friends or to missionaries this year? Will you not help us to double the number of last year?

Among The Books



B. RILEY of Minneapolis has written a book entitled "Messages for the Metropolis," being a series of sermons "born out of the conflict which followed the infamous Ames regime in Minneapolis." The theme of the book is civic righteousness. Published by Winona Publishing Co., Chicago, Ill.

¶ "The Coming of Christ, Pre-millennial and Imminent," by Dr. I. M. Haldeman. A clear-cut setting forth of the pre-millennial position on the second coming of the Lord. This book is most timely, it bears a greatly needed message in this day when Christendom is making such a wild scramble to bring in the Kingdom. Published by Chas. C. Cook, 150 Nassau St., New York City.

¶ Philip Mauro has given us another study in Romans entitled, "God's Gospel and God's Righteousness." The book is a study of Romans I to V. It is clear, logical, helpful, scriptural. It is a good book to put into the hands of a preacher who seems to have a "wobble" in his teaching. It is the sort of a study calculated to put starch in a man's doctrinal backbone. To be had from A. F. Cowles, Williamsport, Pa.

The Usurper's Short Reign

Dr. W. B. Riley
Minneapolis, Minn.

TWO volumes, recently from the press, are worthy of a wide reading. One of these comes from the pen of that brilliant, studious layman, Philip Mauro, and is entitled "The Number of Man," and the other from New York's most notable pastor-preacher, Dr. I. M. Haldeman, and wears the title, "The Signs of the Times."

¶ They illustrate how the lay mind, and that of the schooled minister rub together, when each pursues an unbiased study of the Bible.

¶ Their views of the anti-Christ are in fundamental agreement. The period of his supremacy is to be short, and the march of modern movements in both the secular and religious world, indicate his soon-coming. They read this in the decline of faith as expressed by the word "modernism," which stands for the repudiation of all supernatural and sacred authority; they read it in the progress of the "devil's lie," that men by natural wisdom can know all there is to be known of God. They read it in that "mental assassination" which is voiced by "Theosophy," "New Thought," "Christian Science," and allied deceptions; they read it in that increasing strife which takes the form of growing "Socialism" in one land, "Anarchy in another, and "Nihilism" in a third. They read it in that inordinate greed which characterizes corporate wealth, on the part of co-operating individuals, and increased navies and armies, on the part of mighty na-

tions; they read it in the widespread apostasy in Protestantism, and the cunning consummation of papal powers and plans. They hold that the rise of the Antichrist will be the signal of the "parousia" or the sudden appearance of Christ in the heavens to catch up His people for the brief period of the blessed Rapture in which the Anti-Christ, the beast and the false prophet, shall have their bloody day on earth, to be ended by the "Epiphany," or the revelation of the King, coming in power, attended by His saints, to uncrown and conquer His enemy and take the throne. "The Revelation," 13th and 14th chapters, present the Antichrist, the false prophet, and some features of the final conflict.

The First Beast—The Antichrist.

¶ "And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy," etc. (Rev. 13:1-10).

¶ To four facts we call attention.

¶ First—**The rise of this beast is political.** "And I saw a beast coming up out of the sea, having ten horns and seven heads and on his horns ten diadems."

¶ To "rise up out of the earth" is an expression employed in Scripture to express exaltation from among the people; and if one will follow the Word through, he will see that to "rise up out of the sea," is to come forth from the midst of agitated peoples. In Isaiah 57:20 we read, "The wicked are like the troubled sea which cannot rest, whose waters cast up dirt." In Daniel's (7:3) vision, "four great beasts come from the sea"; and you will remember that when he afterward interprets, he tells us that this was out of the turbulent nations of his time; and in Revelation 17:15: "The waters which thou

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sawest, where the harlot sitteth, are peoples, and multitudes, and nations and tongues." This beast then will come to his ascendancy in a time when the states of the earth are turbulent; just such a condition as Christ himself describes, as set to characterize the last days. See Matt. 24:6-21! If there were needed further proof, that his rise is political, that exists abundantly in the figure of "the ten horns and seven heads, and on his horns ten diadems." Daniel has forever settled the question of the meaning of horns, heads and diadems. See Dan. 7:24 If the beast of Daniel's vision represented, as he tells us it did, the Babylonian, Medo-Persian, Graeco-Macedonian and Roman Empires, it is fairly evident that this beast will represent the whole combination of world-powers, "the parliament of nations," and that is why he is pictured as having ten horns and seven heads and on his horns ten diadems"—seven and ten both being biblical numbers to express entirety or completeness. Here, then, is presented the world's last and only perfect potentate. It is a significant thing, as Haldeman remarks, that already we have had seriously advocated the idea that ten of the strong nations of the earth should form themselves into an alliance to regulate the commerce of the earth, and to determine its mooted questions.

¶ His speech is blasphemous. "And upon his heads names of blasphemy . . . and he opened his mouth for blasphemy against God, to blaspheme His name and His tabernacle, even they that dwell in the heaven." For a Biblical definition of blasphemy one needs only to remember that when Jesus had said to the man sick of the palsy, "Thy sins be forgiven thee," certain of the scribes said within themselves, "This man blasphemeth." In other words, He assumed prerogatives which belonged

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to God alone. Had he been less than God, the charge of the scribes would have been justified. That is the very assumption that is to characterize the Antichrist. Paul in his second epistle to the Thessalonians (2:3, 4) says, "That man of sin shall be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God."

¶ There are not a few interpreters of the Word, and among them some of the most scholarly and devout, who believe that this feature of the Antichrist finds its perfect fulfillment in the papacy. They call our attention to the fact that time and again Roman pontiffs have been guilty of this blasphemy, and have encouraged the people to join with them in its emphasis. Dr. Gordon in his "Ecce Venit" catalogues a list of these claims, as do also the other interpreters named. He tells us that Alexander VI., moving to his consecration, passed under a triumphal arch, on which was inscribed, "Caesar was a man; Alexander is a god." Marcellus, in an address to Pope Leo X. at the fifth Lateran Council, exclaims, "Thou art another God on earth." Gregory II. boasts to the Greek emperor: "All the kings of the West reverence the pope as a God on earth." Pope Nicholas wrote: "Wherefore, if those things which I do, be said to be done, not of man, but of God, what can you make me but God?" Scores of like claims, equally blasphemous, have from time to time passed the lips of popes and prelates. Yet the study of prophetic subjects compels us to adopt the view expressed by Dr. Parsons in the Prophetic Conference, held in New York City in 1879, and concurred in by Mauro and Haldeman and greater scholars: "While this last feature of the reign of Antichrist finds its shadow in the preten-

sions of the papacy, we still believe that a more concrete future fulfillment, springing out of present and patent channels of blasphemy and corruption, will be seen." He would be a poor observer of his times who did not see that they are tending more and more to this final consummation. One of the most dangerous doctrines that has broken out, in the ranks of the hitherto orthodox, is that which insists upon deifying man; and is equally urgent in humanizing God. One needs only to study the subjects treated in books and expounded from the pulpit, to find how prominent a place has been given to these two—"the deity of man," and "the humanity of God." Protestantism at present, therefore, has among its numbers, leaders not a few whose theology will as surely result in paving the way for the coming blasphemer as has the papacy's past claims and conduct. The professed prophets of the present are doing the preliminary work for the great false prophet whose chief business it will be to make the earth and them that dwell in it, to worship the first beast, or man, who shall exalt himself to the place of God over all.

¶ **His sovereignty will be extensive.** "And the dragon gave him his power; and his throne, and great authority; . . . there was given to him authority over every tribe and people and tongue and nation, and all that dwell in the earth shall worship him, everyone whose name hath not been written in the Book of Life."

¶ This is not in consonance with the customary cry of "Peace!" "Peace!" But what have we, who believe the Word of God, to do with uninspired customs? The sainted Gordon was seldom more eloquent, and never more truthful, than when he said: "Prophecy is the mould in which history is cast; no violence of man, no convulsions of nations can either break that mould or

constrain the course of history, that the one should not answer to the other point by point, feature by feature!" And, unless God be a liar, and this Book which He declares to be His "Revelation," deceptive, the sovereignty of Alexander the Great, who is reputed to have wept because there were no more worlds to conquer, will prove to have been an insignificant reign, when, in the light of unfolding history, it will be compelled to endure comparison with that which the Dragon, or Satan, will deliver over into the hand of this "man to come." His reign shall be exactly coextensive with that which is pledged to the coming Christ, for while the latter is to reign "from sea to sea and from the rivers to the ends of the earth," the former is to have "authority over every tribe, and people, and tongue, and nation; and all that dwell on the earth shall worship him, everyone whose names have not been written in the Book of Life." There are only about ten great powers in the whole earth today; only about ten potentates who escape the epithet "petty." In recent years these more and more claim the right to make conquest of the lesser people and uncrown the little kings. Who can tell what will be the end of this imperialism? Will it not take us back again to the doctrine once regnant in the world, namely, "that might is right," and, by the course of history which men shall come to regard as natural, result eventually in that prophesied consummation, a single sovereign whose exalted subordinates shall give him the character of the beast wearing "ten horns, and seven heads, and on his horns ten diadems"?

¶ **His time will be short.** "There was given to him authority to continue forty and two months," "time, times, and half a time," three years and a half—the brief season in which this Antichrist shall exercise his sovereignty, and be able to put into effect his evil and destructive de-

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signs. We are not at all able to agree with the brethren who make these "1,260 days" mean so many years. There are three objections to that interpretation, either of which is sufficient. First, it is speculative rather than scriptural; and second, the time is already passed when, tried by that theory, the end of the age would have been on; and finally, if that were true, one might figure out the end of the age, of which knoweth no man. In favor of taking this literally, Reason and Revelation agree. Jesus Christ Himself, in speaking of the end, says, "There shall be great tribulation such as was not seen since the beginning of the world, nor ever shall be; and except those days be shortened, no flesh will be saved; but for the elect's sake those days shall be shortened" (Matt. 24: 21-22).

¶ There are many living who remember what three and a half years of civil war meant; what weariness; what sickness; what wounds; what slaughter; what bereavements; what despair; and yet, who imagines that those days were even a faint shadow of the sorrows that shall characterize this time of tribulation? It is of the mercy of God, therefore, that while Christ is to reign on earth for a thousand years, and at the end of that time, His peaceful sovereignty is to be transferred to heaven, to continue forever; the bloody reign of His great antagonist, the Antichrist, shall be cut short in three and a half seasons, and this usurper shall meet his doom (Rev. 20:1-3). It has been so from the first! When Satan triumphed in the Garden of Eden, almost instantly his Conqueror came; while Haman sat at the king's table, the scaffold was building; when Belshazzar exalted himself to heaven, that night he was slain; while Herod was listening to the huzzahs of the people, who were proclaiming him god, he was smitten of worms and died; and

right at the time when this Antichrist shall have clutched the sceptre of universal sovereignty, the hand of might and power shall touch him, his kingdom shall be overthrown, and he himself cast down to chains and imprisonment to be followed by eternal torment, for John's vision was not ended. He says, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image; they twain were cast alive into the lake of fire that burneth with brimstone" (Rev. 19:19-20, R. V.).

The Second Beast—The False Prophet.

¶ As Christ had His forerunner—John the Baptist—and is to have His Elijah for His second appearance, so the Antichrist will have his prophet.

¶ **He will assume the meekest of meins.** "He has two horns like unto a lamb." The lamb is the most docile and kindly of the domestic animals. The two horns here are commonly accepted as being symbols of dual authority or wisdom. He claims on the one side, to be a scientist, and on the other, to be a religionist. One of these is the expression of reason; and the other of revelation. The world today is daffy over every man who makes the same claim. As in Hawthorne's "Great Stone Face," it waits for "the coming man"—a Christian Scientist, if you please!

¶ **But his speech will betray him.** "For he spake as a dragon." The voice is a marvelous thing. There is no feature of life that better evidences character, whether among men or beasts. The roar of the lion tells the

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whole story of his make-up; a wolf may sham membership in a flock of sheep, but when he opens his mouth it is to bark and not to bleat.

¶ And so the voice of this beast is “the voice of the dragon.” When we have become well acquainted with men, our trust or distrust is decided by what passes the lips. The tongue tells the tale of character. And when this False Prophet shall appear, the man who is familiar with the Word of God will be the first to detect his falsehoods, and know that whatever his assumptions, he is Satan’s agent, set to turn men from the truth to believe a lie!

¶ It will argue nothing that he is able to **present a prophet’s credentials**. His signs, making even fire to come down out of heaven to earth in the sight of men, will not suffice. Miracles in themselves will never be a proof of divine appointment. Pretenders have always, through the power of the evil one, been able to duplicate, in large measure, the wonders that are evidently divine. You remember that when Aaron cast down his rod before Pharaoh and his servants, and it became a serpent, the magicians of Egypt “cast down their rods in like manner, and they became serpents.” Here the Devil imitates the divine miracle. And you will remember that the imitation continued unto the swarm of flies. There were magicians and sorcerers in the apostles’ time doing mighty works—the power of the evil one. In the day of Moses, God declared the law by which all should be judged. “If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of the prophet, or unto that

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dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken rebellion against the Lord your God, which brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the Lord thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee" (Deut. 13:1-5).

¶ Catholocism has its wonders; Theosophy its signs; Spiritualism and Christian Science their miracles; they are as well attested as were those of the sorcerers of Moses' time. People have gone over to them in great numbers because they have seen these things, falsely supposing that a miracle is always an evidence of divine appointment. The true test, however, for all fads of faith, a test before which the false prophet himself is to fall, is the test of Deuteronomy. One ought to ask, "What doctrine do these people teach?" One ought to ask whether they lead to the true and living God, or away from Him? Having learned that, he can settle in a moment whether they are from above or below; prophets, true or false. The reason so many people are misled in these matters is that they are so poorly acquainted with the Word of God. You can remind them of the words of Isaiah, "To the law and to the testimony, if they speak not according to this Word it is because there is no light in them," but you can help them in nothing if they are not familiar with the law and the prophets. We meet people who smile sweetly, and at the same time are members

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of the Christian Science Church; we have never yet met a Theosophist, a Spiritualist or a Christian Scientist who was decently familiar with the Word of God.

¶ In this, there is a word of awful warning!

¶ A man must be grounded in the knowledge of the truth, or else stand in constant danger of giving his worship to the Devil, honestly mistaking him for the Christ of God. For this beast will not take on some hideous mien, so that it will be difficult for men to bow before him; on the contrary, peculiar attractiveness will characterize him, so that "the whole earth will wonder after him." Like Jesus Christ, he shall take upon him "the form of a man," for it is written, "he that hath understanding let him count the number of the beast, for it is the number of a man." Some believe he will be Judas Iscariot, who, by Christ himself was called "the son of perdition"; who, by three and a half years of experience, is familiar with all the claims of the Son of God; who, by coming up out of the earth, or from the dead, would have occasion for his pretensions of divine power; and who, because he was a Jew, could lay claim to being the long expected One; and who, by signs and wonders, being in the employ of Satan, could deceive the very elect.

¶ But no matter who he is, remember that he is a man, filling up the office of the false prophet, leading his followers to worship the Antichrist, who is the dragon's first confederates in his contest for sovereignty of the earth. Add to this attractiveness the elements of destruction, the threat of death against all who refuse to follow him, and the cowardly of earth will join with this deceiver and go to make up his company.

¶ Many believers will perish in defense of their newly found faith, but a remnant of God's people will flee into the wilderness, as already presented, under the figure of

the woman, and the earth will unite in the tribulation of the ages.

¶ It is a dark day when our young men go forth to battle, listening to the martial tread, the blast of the bugle, the command to march. We realize that wounds are ahead of them; but even that prospect is not without its pleasing features, for every good man hopes that out of such a conflict will come righteousness; through the suffering and slaughter of some, a great blessing will be accomplished for many others.

¶ And so we want to present

Some Features of the Final Conflict.

¶ In that day the **Dragon** will face the **Lamb**. It is a marvelous picture that after having presented this awful Dragon and his dreadful confederate—the Antichrist—and the False Prophet, this trinity of iniquity that the world fears, then John goes on to say, “I saw, and behold the Lamb standing on the Mount Zion.” But what is a Lamb against such power? What can this gentle domestic one do against the ferocity of these beasts of earth? Rather, what cannot He do? He is “the Lion of the tribe of Judah,” also! Gentle He is, yet the greatness of God is with Him; kindly, and yet the light from His face shall kindle a conflagration which this whole hellish host shall find its doom. And God shall prove, in this end of the age, that He can with the weak confound the mighty.

¶ You remember the old story of Julian, the apostate, the tyrant and persecutor, and potentate of sorcery! You will remember that he had sold himself to the Devil, and put his officer, Mercurius, to death because of his constancy to the Christian faith. There is a tradition to the effect that when Julian led his army against the Persians, St. Basil the Great was favored with miraculous

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vision. He saw a woman of great beauty seated on a throne, and around her a great multitude of angels. She commanded one of them, saying, "Go waken Mercurius, who sleepeth in a sepulchre, that he may slay Julian, the apostate, that brought blasphemy against me and against my son." In the battle next day, when the wicked Emperor was at the head of his army, an unknown warrior of plain face, mounted on a white charger, spurred forward and pierced Julian through the body, and then as suddenly vanished as if he had been an apparition. They carried Julian to his tent, and, putting his hands beneath the wound, he caught some of the blood which flowed from it, and flinging it into the air, he exclaimed with his last breath, "Thou hast conquered; Gallilean, thou hast conquered!"

¶ One day this greater apostate from the faith, Satan, himself, and his associates, the Antichrist and the False Prophet, shall be compelled to cry in similar speech to the Lamb, "Thou hast conquered! Thou hast conquered!"

¶ That day the Deceived will face the Faithful. For with the Lamb is "a hundred and forty and four thousand, having his name and the name of His Father written on their foreheads," and on their lips will be the song of redemption. Their characters will be spotless and undefiled, and in their mouths will be found no lie. It will be into the face of these that the faithless will be compelled to look. The author never reads the latter part of Matthew without feeling the great significance of that scene; and one of the chief sorrows of those who shall be upon the left, when the Son of Man shall come in His glory, to divide men one from the other, will be facing the faithful; will be the view of that triumphant throng, who on His right hand will be answering His

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welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

¶ That day Falsehood will be met by Truth. The language of the false prophet will still be in the ears of men; the speech of the true will be set to note. For the faithful will sing as it were a new song before the throne and before the elders, viz., the song of Redemption. The cry of the False Prophet, which had bidden men to worship the Beast of Dragon appointment, will be met by the song of the saved, saying, "With a loud voice, Fear God and give glory, for the hour of this judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters."

¶ We have given all too little emphasis to the power of truth in this present age. If men only realized how potent it is against error, they would publish it the more. The author of "Quo Vadis" has a very fine touch in reporting Cleophas, who related how Jesus had been seen by himself and another; by Mary Magdalene, by his disciples, Thomas being absent, and after eight days, Thomas being present. And how Thomas fell at His feet and cried, "My Lord and my God." And Vinicius, listening, something wonderful took place in him; he forgot for the moment where he was. He began to lose the feeling of reality, of measure, of judgment. He stood in the presence of two impossibilities. He could not believe what the old man said, yet felt that he must be blind or lost to reason if he admitted that the man who said, "I saw," was lying. Oh, would God, that those of us who know the truth, and enjoy it, might, as Cleophas, tell men what we know, for in this final conflict the crisis for men's souls will depend upon truth.

The Great Day

By Joshua Gravett

of Denver, Colo. ■

THE Scriptures constantly hold before us the picture of a great day. The suddenness of its breaking is made the basis of many appeals for holy living, loving service and grateful worship. Abraham saw it and was glad. The prophets exultingly described its glory. To the apostles, "the day" was at hand, and saints are called its children.

¶ Having found much blessing in studying the subject, I present some of the results to others, hoping thereby to unite many in holy expectation. Such phrases as "we shall all be changed in a moment, in the twinkling of an eye," and "we which are alive and remain shall be caught up together with them in the clouds," plainly intimate that the new day will suddenly appear. It will continue with undying glory for a thousand years.

¶ I. It is called "the day."

¶ Heb. 10:25, "as ye see **the day** approaching."

¶ 1 Cor. 3:13, "**the day** shall declare it."

¶ 1 Thess. 5:8, "we who are of **the day**."

¶ Romans 13:12, "**the day** is at hand."

¶ The apostle Paul had a clear understanding of the age in which we live; he could say from rich experience, "God does not turn the night into day, but 'He giveth songs in the night.' " Yes, the night is far spent and the day is at hand.

¶ II. It is denominated "**that day**."

¶ 1 Thess. 5:4, Ye are not in darkness, **that that day**."

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¶ 2 Thess. 1:10, "all them that believe in **that** day."

¶ 2 Tim. 1:12, "committed unto Him against **that** day."

¶ 2 Tim. 1:18, "mercy in **that** day."

¶ 2 Tim. 4:8, "shall give me at **that** day."

¶ The apostle Paul in his letters to the Thessalonians describes the terrible judgment that shall come upon a deceived and disbelieving world in "that day," but in his second letter to Timothy he speaks of the mercies of God in that day toward all those who have made Jesus their Savior and Lord.

¶ III. From various passages we learn that it shall be pre-eminently "**Christ's** day."

¶ (a) "Day of Christ."

¶ Phil. 1:10, "till day of Christ."

¶ Phil. 2:16, "rejoice in day of Christ."

¶ (b) "Day of the Lord."

¶ 1 Thess. 5:2, "day of the Lord cometh as a thief."

¶ 2 Thess. 2:2 R. V., "that the day of the Lord is just at hand."

¶ (c) "Day of the Lord Jesus."

¶ 2 Cor. 5:5, "saved in the day of the Lord Jesus."

¶ 2 Cor. 1:14, "ours in the day of the Lord Jesus."

¶ (d) "Day of Jesus Christ."

¶ Phil. 1:6, "until the day of Jesus Christ."

¶ (e) "Day of our Lord Jesus Christ."

¶ 1 Cor. 1:8, "blameless in the day of our Lord Jesus Christ."

¶ IV. But "that day" is blessedly **our** day.

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¶ Our precious Savior rejoices, through the apostles, to let us know the blessed things He has in store for us.

¶ (a) Mutual admiration of Savior and saint.

¶ "When He shall come to be glorified in His saints, and to be admired in all them that believe in **that day**" (2 Thess. 1:10).

¶ With what great glory shall Christ glorify us, when changed into His likeness we appear with Him. In the dark ages men saw the glory of the moon, but did not know that it was the reflected glory of the sun; even so now, men attribute the noble lives of the godly to inherent goodness, but in that day we shall be able to make men know that our glory is our blessed Lord's. How happy will Jesus be to see us glorified, completely His own; He will joy over us with singing and we shall wondrously proclaim Him Lord of all. Then shall we cast our crowns at His feet and say, "Thou art worthy, O Lord, to receive glory and honor and power." Oh, holy satisfaction! Oh, endless contentment! "Even so, come, Lord Jesus."

¶ (b) Deliverance from the penalty of sin.

¶ "That we may have boldness in **the day** of judgment: because as He is so are we in this world" (1 John 4:17).

¶ We shall surely know the value of Christ's work when we see the wrath of God visited upon those who have refused grace. Thank God, we are not as He was, but as "He is." We have in Him suffered the penalty and in Him are raised and seated at God's right hand. A man with a king's pardon need not fear the executioner, but we are more than pardoned: we are partners with Jesus in death, resurrection, and exaltation.

¶ (c) Salvation from the presence of sin.

¶ "Now is our salvation nearer than when we believed.

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The night is far spent; **the day** is at hand" (Rom. 13: 11, 12).

¶ The context proves that Paul is referring to salvation in a sanctifying sense. In view of a complete salvation from sin, we are exhorted to walk holily, not to win salvation, but because of salvation promised.

¶ (d) Declaration of true values.

¶ "Every man's work shall be made manifest: for **the day** shall declare it" (1 Cor. 3:13).

¶ In that day every man's work shall be tested; the fire is already consuming the dross, but when we face our holy Lord with our works every work shall be smelted. The "dumps" of our Colorado smelters grow into great hills, but the pure bullion is comparatively small. Work wrought in the energy of the Holy Spirit will stand fire, but works in the energy of the flesh will be consumed.

¶ (e) Reward for service and suffering.

¶ "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at **that day**" (2 Tim. 4:18).

¶ "For he (Onesiphorus) oft refreshed me, and was not ashamed of my chain: but, when he was in Rome sought me out diligently, and found me. The Lord grant unto him that he may find mercy in **that day**" (2 Tim. 1:18).

¶ We may be permitted to live without much evidence of success, but in that day the faithful soul will be surprised at the mercy of God upon his loving effort. "Ye know your labor is not in vain, in the Lord."

¶ (f) Redemption of saints' bodies.

¶ "Whereby ye are sealed until **the day** of redemption" (Eph. 4:30). "Lift up your heads, your redemption draweth nigh." What a comfort this assurance gives. "Even we ourselves groan within ourselves, waiting for

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the adoption, to wit, the redemption of our bodies" (Rom. 8:23). Not till "that day" shall we obtain salvation from every physical infirmity. In His grace God does give us rich foretastes of immortality, but the fullness will not be ours before Christ's return.

¶ (g) Restoration of entrusted treasure.

¶ "He is able to keep that which I have committed unto him against **that day**" (2 Tim. 1:12).

¶ It would be foolish for me to write a check on a bank in which I had deposited no funds. Are you holding onto your soul or have you given your soul over into Christ's hands?

¶ (h) Abounding joy of faithful workers.

¶ "That I may rejoice in the day of Christ" (Phil. 2:16).

¶ "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (1 Thess. 2:19, 20).

¶ What abounding joy must come to us to meet those in glory over whom God had given us the privilege to weep and pray. What delights to join with such as here on earth profaned that holy name in praising our God for bringing us to His bountiful board. Beloved, let us yield the throne of our lives to the living Lord and be found looking for and hasting unto **the day** of our rejected Lord.

The Benefits and Blessings of Salvation

By **Carleton L. Kirk**

of Los Angeles, Cal.

ACCORDING to Ephesians 2:8, 9, salvation, with all the word implies, is a gift from God. In dealing with the unsaved I have found it very helpful to call their attention to the many blessings which God waits to give them the very moment they are ready to accept Jesus Christ, His dear Son, as their personal Savior. What are some of these precious blessings? Let us turn to God's Word and see for ourselves.

¶ First—Forgiveness and Remission of Sins. Luke 24:46, 47; Acts 10:42, 43; Acts 13:38. Remember that it is only “through his blood” that there is any hope for the sinner. Eph. 1:7; Col. 1:14; Heb. 9:22; 1 Peter 1:18, 19.

¶ Second—Justification. Acts 13:28, 39. The following outline by F. E. Marsh, D.D., will prove helpful in the study of justification.

- ¶ 1. God is its **Author** (Rom. 8:33).
- ¶ 2. Grace is its **Spring** (Rom. 3:24).
- ¶ 3. The blood of Christ its **Purchaser** (Rom. 5:9).
- ¶ 4. His resurrection its **Proclaimer** (Rom. 4:25).
- ¶ 5. Faith its **Acceptor** (Rom. 5:1; 3:26).
- ¶ 6. The Holy Spirit its **Effector** (1 Cor. 6:11).
- ¶ 7. All things its **Scope** (Acts 13:39).
- ¶ 8. Works are its **Evidence** (James 2:24).
- ¶ Dr. C. I. Scofield defines justification as “the judicial act of God whereby He justly declares righteous one who believes in Jesus.”

¶ Third—Peace with God. Out of Christ there is no

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peace (Rom. 8:7, 8; Isa. 57:20, 21). But see the immediate change (Rom. 5:1). Never tell a man to "make his peace with God." Why? It has already been made "Through the blood of his (Jesus') cross" (Col. 1:19, 20). To have it, the sinner must simply believe what God says, and through Christ, take it as a gift.

¶ Fourth—Eternal Life. To appreciate this gift fully, we must remember what God says of the unsaved. Listen, Eph. 2:1, "dead in trespasses and sins"; Rom. 5:12, "so death passed upon all men"; John 3:36, "he that believeth not the Son shall not see life"; 1 John 5:12, "he that hath not the Son of God hath not life." In view of such passages as these how we should praise God for John 3:16.

¶ There are three facts concerning this great blessing from God which should always be born in mind:

¶ 1. It is a gift. Rom. 6:23, "but the gift of God is eternal life, through Jesus Christ our Lord"; 1 John 5:11, "God hath given us eternal life"; John 10:28, "And I give unto them eternal life."

¶ 2. It is received the moment we accept Christ. John 6:47, "he that believeth on me hath everlasting life." As some one has said, in this instance, "hath" means "got it." John 3:15, 16, "should not perish, but have eternal life"; John 5:24, "hath everlasting life—is passed from death unto life." Read carefully 1 John 5:11-13, and thank God again for these precious words.

¶ 3. This Blessing Once Received Never Lost. Let us lay aside all prejudices and former theories and ask God to teach us the simple meaning of such verses as these: John, 6:37, 39, 40, 44; John 10:27-30; Rom. 11:29; Philipians 1:6; Col. 3:1-3; Galatians 2:20; Rom. 8:35-39, and a host of others.

¶ Fifth—Sonship and Adoption into God's Family.

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What were we before we accepted Christ? Eph. 2:2, "children of disobedience"; Eph 2:3, "by nature the children of wrath"; John 8:44, 1 John 3:10, "children of the devil"; Eph. 2:12, "without Christ," no hope," "and without God in the world." But through faith in Christ, what followed? John 1:12, 13; 1 John 5:1; Gal. 3:26; 1 John 3:2. "Beloved, NOW are we the sons of God," and because sons, born sons, Gal. 4:6, 7, and Rom. 8:17 are true. Blessed truth, sons of God, heirs of God and joint heirs with Jesus Christ, to all **that God is**, and to all **that God has**.

¶ Sixth—An Intercessor with the Father. In Mark 16:19 we read of Jesus, "He was received up into heaven and sat on the right hand of God." He is there today. But what is he doing there? Heb. 9:24; Rom. 8:34; Heb. 7:25; 4:14-16; 1 John 2:1, and 1 John 1:9. In using the last two verses of Scripture be careful that you make it plain that these are God's promises to a believer and not to an unbeliever. Bear in mind to whom this epistle was written, 1 John 5:13, and always remember the language of Jesus in His "Intercessory Prayer," recorded in John 17:9, "I pray not for the world, but for them which thou hast given me." It is true of Him today.

¶ Seventh—A Glorious Resurrection. John 11:25; John 6:39, 40. When will this day dawn? Col. 3:4. Jesus said (John 14:3, 4): "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." How will this glorious promise meet with its precious fulfillment? 1 Thess. 4:16-18; 1 Cor. 15:50 to 58. With Paul, the blessed Apostle, let us unite in saying Eph. 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Working Out Salvation

By the Editor



ANY earnest men doubt the fulness and endlessness of the salvation which God hath given us in Christ Jesus. Many would gladly sacrifice comfort and ease for the blessed experience of Paul, who could say, "I have learned in whatsoever state I am **therein** to be content!" These have lost sight of the substitutionary work of Christ on the cross; they have forgotten the blood that He shed; they no longer rejoice that their sins are forgiven; but they have become occupied with man instead of God! They have looked into self instead of up to Christ; they have been filled with their own doings rather than filled with the doings of the Lord; they have leaned on their works rather than His grace. Instead of making the horse pull the wagon, they try to make their wagon pull the horse.

¶ Men do not send a train of cars from Chicago to St. Louis without an engine, expecting to attach the engine when the cars arrive at their destination; they know it takes the engine's power to bring the train every foot of the way; but there are many who expect to "work out" their own passage from earth to heaven and at last be "saved in that upper and better Kingdom!" The thing is impossible, absurd. No believer shall enter glory but such as on earth were coupled by grace to Christ the power of God!

¶ Houses are not built first and foundations put under

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them afterward. Why should we expect salvation without the foundation, which is Christ? Man is looking to his works to save him! Puny prop indeed. No wonder that doubts creep in, then become bold, and finally demand a hearing. The fruitful source of the many Christian experiences which are made shipwreck is simply counting on human effort to do what only God can do. Salvation is by grace,—and grace alone. It is the gift of God! Men are accusing Him of putting it on sale. They are insulting Him by their monstrous proposition that they should work out their own salvation! Many defend their position by the passage in Phil. 2:12-13. The passage is a blessed one and deserves our careful study.

¶ The words usually quoted are, “Work out your own salvation with fear and trembling,”—so far so good, but let us not stop here. The next words are, “For it is God which worketh in you both to will and to do of His good pleasure.” Hence the passage contains:

¶ First: A Result, that which **we** must **work out**.

¶ Second: The Cause, that which **God** has **worked in**.

¶ In considering the two statements of the passage, we look at the cause first. The Holy Spirit plainly says, “For it is God which worketh in you.” Here is the logical cause and beginning of all salvation activity. It is God who works in us the wonder of regeneration. Who dare quibble with the statement of John 1:13, that believers have been begotten “not of blood, nor of the will of the flesh, nor of the will of man, but of **God**”? And the significant words “worked in” should be conned until the believer’s heart rejoices in the grace of that God who “worketh in” us through our Lord Jesus Christ “to will and to do of His good pleasure.”

¶ We find the remaining teaching of the passage to

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be that we shall "work out" this wondrous salvation which our God has wrought in us. Our life before men shall tell the story of His life within us. We are to "work out" only such things as God has worked in. Some one has said there is a vast difference between working **for** salvation and working **out** salvation. Thank God, we are not told to work **for** salvation! We are not asked to do the impossible!

¶ An incident used by J. H. Dew gets the truth before us vividly. A school teacher sends a small class to the blackboard. "Jim, you work out the first problem, and Frank, you work out the third, and John, you work out the"—but she is interrupted by a disturbance on the other side of the room and fails to give John his problem. When she returns to the class at the blackboard she says to Jim: "Did you work out your problem?" Jim has it worked out in splendid fashion and proudly takes his seat. Frank also has his problem carefully worked out on the board. The teacher praises him highly, and he takes his seat, happy. But when the expectant teacher turns to John she finds his blackboard empty. "John," she says, "why have you not worked out your problem?"

¶ John's answer is quick as a flash, "A feller can't work out what he ain't got."

¶ Thanks be unto God, He does not expect us to "work out" that which we do not possess. He "works in" us the marvel of His salvation, and then bids us to work out its blessings to a lost and sin-cursed earth.

¶ Works do not and cannot produce salvation. That man who possesses the salvation which is in Jesus Christ will have the Christlike works. To know Christ is to live for Him! To have seen Him dying in our stead is to abandon the life to Him! Believer, thy Lord hath pur-

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chased you with His own blood and now worketh in you the miracle of His grace, making you a partaker of the divine nature! Seeing He hath wrought this in you, shall you fail him? Shall you not prayerfully and patiently work out your own salvation with fear and trembling?

Truth in Type

Conducted by
Aaron Schlessman

NOAH'S ARK AS A TYPE OF CHRIST.

Noah's Ark Setting Forth God's Gracious Provision to
Save From Death.

THE ARK.

1. Death threatened all,
when the Ark was pro-
vided. Gen. 6:5, 7.
2. The Ark was a God-pro-
vided refuge.
Gen. 6:13, 14.
3. The Ark was the only ref-
uge. Gen. 6:17-20.
4. The Ark passed through
the tempest of water—
a picture of judgment.
Gen. 7:11.
Gen. 7:17, 18.
5. The Ark was held in the
power of judgment for
a period of three fif-
ties. Gen. 8:3.
6. The Ark finally rested,
and eight persons were
rescued by God—a pic-
ture of resurrection.
Gen. 8:4, 15, 16.

CHRIST.

1. Death rested upon all,
when Christ came to
save. Rom. 3:23; 5:12.
Eccl. 7:20.
Rom. 6:23.
2. Christ is a God-provided
Savior. I John 4:10.
Rom. 5:8.
John 3:16.
3. Christ is the only Savior.
Acts 4:12.
John 14:6.
I Cor. 3:11.
4. All of God's waves and
billows passed over
Christ—judgment was
passed on Him.
Ps. 88:6, 7.
Ps. 42:7.
5. Christ was held in the
power of death for a
period of three days.
I Cor. 15:4.
Acts 10:40.
6. Christ is finally raised
from the dead on the
eighth day (counting
from the old week) and
all in Him are made
alive. Mark 16:8.
I Cor. 15:22.

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Noah's Ark Setting Forth the Perfection of God's Provision.

THE ARK.

1. The Ark was the one thing in which they could securely trust.
Gen. 7:10-16.
2. All who entered the Ark lived.
Gen. 8:15-20.

CHRIST.

1. Christ is the One in whom we can securely trust.
John 3:15, 18.
Rom. 8:1.
John 10:28-30.
I Cor. 3:11-15.
2. All who receive Christ live.
John 5:24.
I Cor. 15:22.
John 6:40, 51.

The World Outside the Ark Setting Forth the Result of Unbelief.

THE ARK.

1. All who remained outside the Ark perished.
Gen. 7:21-23.

CHRIST.

1. All who reject Christ perish.
John 3:36.
John 5:40.
I John 5:12.

Noah's Ark as a Type of Christ.

¶ "God looked upon the earth, and, behold, it was corrupt" (Gen. 6:12). The development of evil in the dispensation of conscience culminated in universal corruption and violence. The Lord's long suffering had come to an end, and He at length pronounced the doom of the world. He made known to Noah the secret of His counsels, and gave complete instructions for the making of the Ark, which should pass through the flood.

¶ It was to be made of gopher wood, and to be pitched "within and without with pitch." The word used for "pitch" is the same as that used elsewhere for atonement. The idea is "a covering." The Ark fashioned according to the direction of God, was a covering for all that were within it from the flood of divine wrath that destroyed the wicked world. "The blood of Jesus Christ"

that made atonement is a covering to the guilty from the punishment of their sin; and is as perfect safety for those who are "in Christ" as for those who were in the Ark. The word of God is pledged, "They shall never perish."

¶ Noah's Ark is seen as a type of Christ, first, setting forth God's gracious provision to save from death; second, setting forth the perfection of God's provision; third, the world outside the Ark setting forth the result of unbelief.

Noah's Ark Setting Forth God's Gracious Provision to Save From Death.

¶ When the Ark was provided, death threatened all. God saw the wickedness and corruption of man and decided to destroy him. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said I will destroy man whom I have created from the face of the earth" (Gen. 6:5, 7). When Christ came to save, death rested upon all. Christ came "to seek and to save that which was lost" (Lk. 19:10), "For all have sinned and come short of the glory of God" (Rom. 3:23). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12); "For there is not a just man upon earth, that doeth good and sinneth not" (Eccl. 7:20). And "the wages of sin is death" (Rom. 6:23).

¶ The Ark was a God-provided refuge. It was not a plan conceived of and worked out by man. For God said unto Noah who had found grace in His eyes, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an Ark of gopher wood.

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. . . And this is the fashion which thou shalt make it of" (Gen. 6:13, 14). God planned it and gave specific directions for its construction. Christ is a God-provided Savior. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 Jno. 4:10). For "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16).

¶ The Ark was the only refuge. "Behold, I," saith the Lord, "even I, do bring a flood of waters upon the earth, . . . and everything that is in the earth shall die. But with thee (Noah) will I establish my covenant; and thou shalt come into the Ark, thou, and thy sons, and thy wife, and thy sons' wives with thee, . . . to keep them alive" (Gen. 6:17-20). Christ is the only Savior. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Jesus saith, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (Jno. 14:6). "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

¶ The Ark passed through the tempest of waters—a picture of judgment. But those who were within it had a covering from the flood of divine wrath that destroyed the world of the ungodly. "The fountains of the deep were broken up, and the windows of heaven were opened" (Gen. 7:11). "And the flood was forty days upon the earth; . . . And the waters prevailed, and were increased greatly upon the earth; and the Ark went upon the face of the waters" (Gen. 7:17, 18). The waves and

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the billows might beat upon the Ark, but it was made strong to bear them; the windows of heaven were opened and judgment poured down on the doomed world, but neither from above nor from beneath did a drop penetrate to injure the weakest of the living things within. And **is it mere fancy** that sees in the terrible prevailings of the flood, a figure of the baptism of wrath through which the Lord Jesus passed as our substitute? As in the deluge, so in the death of Christ, all the billows and waves of divine judgment passed over Him who was "without sin but became sin in our behalf." Oh, the weight of wrath that fell on our blessed substitute, when He cried, "Thou has laid me in the lowest pit, in the darkness, in the deeps. Thy wrath lieth hard upon me, and Thou hast afflicted me with all thy waves" (Ps. 88:6, 7). And again, "All Thy billows and Thy waves have gone over me" (Ps. 42:7). Judgment was passed on Him, Christ drank the cup, and "All God's billows and waves" passed over the spotless person of the Lord Jesus, when He hung on the cross, and as a blessed consequence not one of them remains to pass over the person of the believer.

¶ The Ark was held in the power of judgment for a period of three fifties. "The waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the Ark rested" (Gen. 8:3). The Ark was held in the power of judgment for one hundred and fifty days, or, as stated above, a period of three fifties. Christ was held in the power of death for a period of three days. He died for our sins, "was buried, and rose again the third day" (1 Cor. 15:4). "God raised Him up the third day" (Acts 10:40); so Christ was held in the power of death for a period of three days.

¶ The Ark finally rested and eight persons were res-

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cued by God—a picture of resurrection. “And the Ark rested . . . upon the mountains of Ararat” (Gen. 8:4). “And God spoke unto Noah, saying, Go forth out of the Ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee” (Gen. 8:15, 16). The eight persons came forth from the Ark at God’s bidding, as it were, a risen people in a new creation. Christ is finally raised from the dead on the eighth day (counting from the old week) and all in Him are made alive. Mark 16:8 tells us that Christ was risen from the dead early on the first day of the week; or, counting from the old week in which He was crucified, He was raised from the dead on the eighth day. His resurrection is the pledge of the resurrection of all who are in Him. To each and all He says, “because I live ye shall live also.” “As in Adam all die, so also in Christ shall all be made alive” (1 Cor. 15:22).

¶ So striking is the analogy in this study, that the Ark is not only a beautiful type, but it is also one of the definite proofs of the inspiration of the Word of God. For so accurate are the details, that the Ark becomes a prophecy of the coming Christ, His death and resurrection.

Noah’s Ark Setting Forth the Perfection of God’s Provision.

¶ The Ark was the only thing in which Noah and his people could securely trust. They were to enter the Ark, “to keep them alive.” “They, and every beast after his kind, and all the cattle after their kind, . . . went in unto Noah into the Ark, . . . as God commanded him. And the Lord shut him in” (Gen. 7:10-16). Christ is the One in whom we can securely trust. “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.

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He that believeth on him is not condemned" (John 3:14, 15, 18). "For there is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). "I give unto them eternal life and they shall **never perish**, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one" (Jno. 10:28-30). "For other foundation can no man lay than that which is laid, which is Jesus Christ. . . . If any man's work shall abide which be built thereon (built on the foundation), he shall receive a reward. If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved; yet so as through fire**" (1 Cor. 3:11-15).

¶ All who entered the Ark lived. "And God spoke unto Noah, saying, Go forth of the Ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee. . . . And Noah went forth . . . and builded an altar unto the Lord" (Gen. 8:15-20). All who receive Christ live. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into judgment; but hath passed out of death into life" (R. V. Jno. 5:24). "For as in Adam all die, so also in Christ shall all be made alive" (1 Cor. 15:22). "For this is the will of my Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life: and I will raise him up at the last day. I am the living bread, . . . if any man eat this bread, he shall live forever" (John 6:40, 51).

The World Outside the Ark Setting Forth the Result of Unbelief.

¶ All who remained outside the Ark perished. "And

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all flesh died that moved upon the earth, both of fowl, and of cattle, . . . and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. . . . And Noah only remained alive, and they that were with him in the Ark" (Gen. 7:21-23). All who reject Christ perish. "He that believeth not the Son shall not see life: but the wrath of God abideth on him" (Jno. 3:36). "Ye will not come to me, that ye may have life" (Jno. 5:40). "He that hath not the Son hath not the life" (1 Jno. 5:12); but "he that believeth on the Son hath everlasting life."

¶ Where do you stand, reader, outside or inside? Do you trust Christ as your personal Savior or not? Are you within the Ark or without? Remember there is no middle class. One is either within the Ark or without, either saved or lost. What will you do with Christ?

¶ "To be almost saved is to be altogether lost."

So near the door and the door stood wide,
Close to the port, but not inside;
Near to the Ark, yet not within;
Almost persuaded to give up sin;
Almost persuaded to count the cost;
Almost persuaded and yet lost.

"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Outlines for God's Workmen

Gathered by
Richard S. Beal

Christ.

- I. The Sin-Purger.
- II. The Captain of Salvation.
- III. The Head of the House.
- IV. The Rest of His People.
- V. The Great High Priest.
- VI. The Forerunner.
- VII. The Surety of the Better Covenant.
- VIII. The Minister of the Sanctuary.
- IX. The Perfect Offering.
- X. The Obedient One.
- XI. The Object of Faith.
- XII. The Prince and Pattern of Faith.
- XIII. The Shepherd of the Sheep. —Selected.

THE APPEAL OF GRACE.

Romans 12:1.

- I. Its Manner, "I beseech you."
 - II. Its Basis, "Mercies of God."
 - III. Its Purpose, "Living Sacrifice."
 - IV. Its Testimony, "Your reasonable service."
- L. R. Elliott.

Man in his sin is compared:

1. To an adder for his venom (Ps. 140:3).
 2. To an ass for his stubbornness (Job. 11:12).
 3. To a bear for his cruelty (Dan. 7:5).
 4. To a canker-worm for his destructiveness (Joel 2:25).
 5. To a dog for his uncleanness (Prov. 26:11).
 6. To a dragon for his desolateness (Job 30:29).
 7. To a fox for his cunning (Luke 13:32).
 8. To a leopard for his fierceness (Dan. 7:6).
 9. To a lion for his ravaging (Ps. 22:13).
 10. To a moth for his frailty (Job 27:18).
 11. To a sheep for his stupidity (Isa. 53:6).
 12. To a spider's web for its flimsiness (Isa. 59:5).
 13. To a swine for his filthiness (2 Pet. 2:22).
 14. To a viper for his poison (Matt. 23:33).
 15. To a wolf for his ferociousness (John 10:12).
- Every part of man's nature has come under sin's fell swoop.

—F. E. Marsh.

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THE NEW BEGETTING.

I. The meaning of it.

- Eph. 2:1: A quickening, impartation of life.
- 2 Cor. 5:17: A new creation (R. V. marg.).
- Titus 3:5: Moulding anew of Holy Spirit (Roth trans.)
- Eph. 4:22, 24: Putting off of old and putting on of new man.
- Ezek. 36:26, 27: A new heart, a new spirit.
- 1 John 3:14: Passing from death unto life.
- 2 Pet. 1:4: Partakers of divine nature.

II. The misery without it.

- Rom. 7:14: Carnal, sold under sin.
- John 3:3: Heaven closed.
- Gal. 5:19-21: Doing nothing but works of evil.
- Rom. 8:7: Not subject to law of God.
- Gal. 3:10: Under a curse.
- Eph. 4:18: Darkened in understanding, alienated from God, hardened hearts.
- Jer. 17:9: A sick heart.
- Rev. 21:8: End is eternal misery in a lake of fire.

III. The means of it.

- 1 Pet. 1:23: Begotten again by word of God.
- 1 Cor. 4:15: Begotten through the gospel.
- Jas. 1:18: Begot He us with word of truth.
- John 3:5: Begotten by the Spirit.
- The Holy Spirit of God honors the Word of God and does not work apart from it.

IV. The marks of it.

- Rom. 8:5: Caring for things of God.
- 1 John 5:4: Does not love the world.
- 1 John 3:9: Does not practice sin.
- 1 John 2:29: Doeth righteousness.
- 2 Cor. 5:17: Loves things he once hated, hates things he once loved. —R. S. Beal.

SIN.

Sin is disobedience, distrust, unbelief, a want of response to God. The words translated "disobedience" (Col. 3:6), "unbelief" (Heb. 4:6), "obey not" (Rom. 2:8), and "believed not" (Heb. 11:31), represent man's disobedience to God's salvation.

Disobedience is:

- A Satan-annexer (Eph. 2:2).
- A Wrath-bringer (Eph. 5:6).
- A Life-robber (John 3:36 R. V.).
- A Prejudice-producer (Acts 14:2 R. V.).
- A Heart-hardener (Acts 19:9 R. V.).
- A God-ignorant (Rom. 10:21).
- A Rest-destroyer (Heb. 3:18 R. V.).

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A Christ-stumbler (1 Pet. 2:7, 8).

A Prison-opener (1 Pet. 3:20).

A Certain punisher (1 Pet. 4:17).

“There is no sin so grievous as the sin which is represented by unwillingness to be persuaded by the love of God, and which in its willfulness opposes God’s gracious purpose in Christ.”

—F. E. Marsh.

FAITH.

The following sketch of the contents of the eleventh chapter of Hebrews may be useful:

The nature of faith. Verse 1.

The worship of faith. Verse 4.

God’s reward of faith. Verses 5, 6.

Safety of faith. Verse 7.

Obedience of faith. Verse 8.

Expectation of faith. Verses 9, 10.

Strength of faith. Verses 11, 12.

Confession of faith. Verses 13-16.

Triumph of faith. Verses 17-19.

Blessing of faith. Verse 20.

Discernment of faith. Verse 21.

Riches of faith in nature’s weakness and certain testimony.

Verse 22.

Courage of faith. Verse 23.

Choice of faith. Verses 24, 25.

Right estimate of faith. Verse 26.

Vision of faith and strength of action. Verse 27.

Faith’s acquiescence in God’s way of salvation. Verse 28.

Faith and presumption, their results. Verse 29.

Weapons of faith. Verse 30.

Faith uniting God’s people. Verse 31.

Triumphs of faith. Verse 32.

Sufferings of faith. Verses 33-37.

Divine estimate of faith. Verse 38.

Christ the end of faith revealed in the latter days. Verses 39, 40.

Witnesses to God’s faithfulness to the transitory nature of suffering, to the power and comfort of faith. Heb. 12:1.

—Selection from “The Glories of Christ.” Author unknown.

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THE SINNER, THE SAVIOR, THE SAVED.

1. The sinner—dead in sin.
Eph. 2:1-13: Natural condition—"by virtue."
Eph. 4:18: Present condition—"alienated from life of God."
Rev. 20:14: Final condition—"second death" (does not mean final extinction of wicked).
John 3:36: Eternal condition—"wrath abideth."
2. The Savior—dead for sin.
Rom. 5:8: "Christ died for us."
1 Pet. 2:24: "His own self bare our sins."
Isa. 53:5: "Wounded" . . . "bruised."
Rom. 4:25: "Delivered for our offences."
1 Cor. 15:3: "Christ died for our sins."
3. The saved—dead to sin.
Rom. 6:2: Present condition—"How shall we that **ARE** dead to sin?"
Gal. 2:19:20: "Dead to law . . . Christ **liveth** in me."
Col. 3:3: Eternal condition—"Ye are dead . . . life hid with Christ."

—R. S. Beal.

PAUL'S PRINCIPLES OF PRAYER.

1. The Portal of Prayer. God's Will. Col. 1:9.
2. The Platform of Prayer. Divine Sonship. Eph. 3:14.
3. The Pathway of Prayer. The Believer. 1 Thess. 5:18.
4. The Perfector of Prayer. The Holy Spirit. Rom. 8:26.
5. The Power of Prayer. Jesus Christ. Col. 3:17; Eph. 6:10-18.
6. The Proportion of Prayer. Always. 1 Thess. 5:17.
7. The Place of Prayer. Everywhere. 1 Tim. 2:8.
8. The Purposes of Prayer.
 - (1) For God's Glory. Phil. 2:10, 11.
 - (2) For the progress of the gospel. 2 Thess. 3:1.
 - (3) For the salvation of souls. Rom. 10:1.
 - (4) For fellow-believers. Eph. 5:18.
 - (5) For thanksgiving. Phil. 4:6.
 - (6) For spiritual strength. Eph. 3:16.
 - (7) For divine wisdom. Eph. 1:16, 17.
 - (8) For abundant peace. Phil. 4:7.

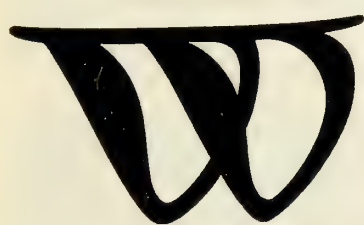
—L. R. Elliott.

The Sunday School Lesson

Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated
Conducted by George W. Wise

NEHEMIAH REBUILDS THE WALL OF JERUSALEM.

Nehemiah 4. December 3, 1911.



WORKERS for God may expect opposition at every turn of the road. Such an expectation will never be disappointed, nor will the expectation of victory over every form of that opposition be disappointed if the secret of overcoming has been learned from Nehemiah. It is inspiring to observe how this man of God overcame ridicule, conspiracy, and discouragement.

I. Overcoming Ridicule (vs. 1-6). Sanballat, the Horonite, laughed the Jews to scorn at the first suggestion of their rebuilding the city walls. Now that the work has actually begun his wrathful spirit aims mockery and ridicule at the workers. He finds a ready helper in Tobiah, the Ammonite. In the sight of these scornful opposers the people of God were "feeble Jews," their city hopeless heaps of rubbish, and the wall they were building so frail that it would break down under the tread of a fox. Thus does the world always despise the people of God. In the eyes of proud worldlings the called-out assembly of Christ is a handful of cranks to be pitied (1 Cor. 4:13), the gospel they preach and for which they would die is but foolishness (1 Cor. 1:18), and their cherished hope of a coming conquering King a vain delusion (2 Pet. 3:3, 4). There are two ways of overcoming such ridicule of men. Nehemiah tried both with success.

First, by that never failing remedy for all ills and sorrows, **prayer**. "Hear, O our God," were the words that burst from Nehemiah's lips when the poisoned arrows of ridicule came thick and fast. And God is as near to us as to him, so near indeed that He hears the faintest hiss or whisper breathed against us by the foe. Has He not numbered the very hairs of our head (Matt. 6:26-30; 10:29-31; 1 Pet. 5:7)?

Second, by having a **mind to work**. If we are disinterested or faint-hearted in our work for the Lord, we will easily collapse and sink into helpless defeat before the cold sneers of the un-

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godly. But if we have a mind to work, as did Nehemiah's people (vs. 6), we will go on building the wall. We may make of opposition an **excuse** to lie down and throw away the trowel, or we may make of it an **inspiration** to sieze more firmly both sword and trowel, determined that the wall shall rise to the glory of our God. Then we will rejoice in persecution (Matt. 5:11, 12; 1 Peter 4:12-16).

2. **Overcoming Conspiracy** (vs. 7-9). When the builders go on undismayed by hateful words, the enemy will do more than talk. The next thing is an evil conspiracy to hinder and fight. The determination of the wicked against us would be frightening were it not for our recourse to Omnipotence (Acts 23:12-15—the plot against Paul).

But prayer and devotion conquered. God and one man can thwart any conspiracy of a multitude of unbelievers. He has done it so often in the past for His children, we should never doubt His ability or willingness to overcome for us the hostile forces seeking our destruction (2 Ki. 6:8-12; Ps. 77:14).

3. **Overcoming Discouragement** (vs. 10-23). The most insidious foe encountered was the presentiment of failure that came into the hearts of the people (vs. 10). The tired laborers faltered in the face of vast heaps of rubbish and said, "we are not able to build the wall." At the same time the adversaries threatened to steal in upon them unawares and slay them, thus causing the work to cease (vs. 11). And while these things were weakening the hands of the workers, Jews dwelling near by sent ten times from all places (vs. 12 R. V.), demanding that the toilers return to them (probably for the defence of their homes). Yes, there was much to foster that dangerous spirit of discouragement which is so fatal to any enterprise. Such times as this put the leadership of the people to a severe test. Nehemiah, however, by the grace of God was equal to the occasion.

First of all he provided for the defense of the workers against the enemy. He then addressed them with words of encouragement, exhorting them to fight for their homes without fear, remembering the greatness of the Lord who was on their side. And so they toiled, sword in hand, ever in readiness to fly to battle at the sound of the trumpet. Inspired by the speech and example of the stout hearted Nehemiah the army of builders labored incessantly until the task was done.

What a lesson is here for the multitudes who in these days have waxed cold of heart in the Master's service! Surely the ruined walls of our Zion mutely plead for deeper consecration on the part of the people of Christ. Nehemiah is not our leader, but Jesus Christ Himself. When ridicule, threats and discouragement bear us down we can rise from them all victorious, if we but look away to Him, the Author and Finisher of our faith (Heb. 12:2; 2 Cor. 4:8-10; 5:9, 10; 2 Tim. 2:8 R. V.; Heb. 11:27; 13:6).

Thought Producers.

Introductory. How did Nehemiah get to Jerusalem? Neh. 2: 1-10. To what was this an answer? Prayer (Neh. 1). What does Nehemiah do first? Views the city (Neh. 2:11-6). Then what does he do? Urges the people to build the wall? (Neh. 2: 17, 18). But what does his enemies do? Neh. 2:19; 4:1-3. How does Nehemiah answer? Neh. 2:20, 4:4, 5.

Verse 8. Where does oppositon here arise? From enemies without. Does the servant of Christ find opposition from enemies without? John 15:19, 20; Luke 11:52; 1 Thess. 2:18.

Verse 9. What resources did the people use? Prayer and watchfulness. Are we to make use of the same resources? Mark 13:33; Luke 21:36.

Verse 10. From whom does opposition here arise? From those within. Are those to be found numbered with God's people today who are an opposition to the work? Titus 1:16; 2 Timothy 3:5.

Verse 11. What did the enemy think they could do? Take the jews off their guard. Why could they not? Vs. 9. Does God promise to take care of all his followers who thus trust in Him? Phil. 4:6, 7; Heb. 13:5, 6.

Verse 14. What was Nehemiah's word to his people? (a) Be ye not afraid, (b) Remember the Lord, (c) Fight. What is God's word to his people today? (a) Be ye not afraid (Heb. 13:5, 6; John 14:1), (b) Remember the Lord (Phil 4:6, 7), (c) Fight (Matt. 28:19, 20; Col. 3:16; Eph. 6:14).

Verse 15. To whom does Nehemiah give the credit for overcoming the enemy? To God. To whom should we give the credit for things accomplished? To God (1 Cor. 3:6, 7).

Verses 17, 18. For what two things were the laborers prepared? (a) Work, (b) defense. For what two things must the believer be armed? (a) Work (Eph. 2:10; 2 Tim. 3:17), (b) defense (Eph. 6:10-18).

Golden Text Illuminated.

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

There was a ship some time ago outside a certain harbor. A heavy sea made the ship roll fearfully. A dense fog blotted out all buoys and lights. The captain had never left the wheel. He could not tell his way into the harbor, and no pilot could get to him for a long time. Eager passengers urged him to be courageous and make a dash for the harbor. He said, "No; it is not my duty to run so great a risk. A pilot is required here, and I will wait for one if I wait a week." The truest courage is that which can bear to be charged with cowardice. To wait is much wiser when you cannot hear the fog horn and have no pilot, than to steam on and wreck your vessel on the rocks. Our prudent captain waited this time and at last he espied the pilot's boat coming to him over the boiling sea. When the pilot was

at his work the captain's anxious waiting was over. The church is like that vessel, she is pitched to and fro in the storm and in the dark, and the pilot has not yet come. The weather is very threatening. **All around the darkness hangs like a pall.** But **Jesus will come**, walking on the water, before long: He will bring us safe to the desired haven. Let us **wait with patience.** **Stand fast! Stand fast!** for **Jesus is coming**, and in Him is our sure hope.—Spurgeon.

NEHEMIAH AND HIS ENEMIES.

Nehemiah 6. December 10, 1911.

“**H**E who is a rock with men, bows in lowly contrition in the presence of God” (Meyer). And without the most humble dependence upon God no man can be as Nehemiah, a Gibraltar before his enemies.

1. **Defeating the Enemy by Diligence** (vs. 1-4). The walls were by this time completed, and only the doors of the gates needed to be put in place to afford complete protection for the city. Still, with the work so nearly done, it would have been a fatal mistake to imagine that the enemy had abandoned their plots and schemes. The Sanballat and Geshem type of adversaries may well be watched even where little chance appears for their evil work. Now these crafty men profess great friendliness and ask for consultation with Nehemiah in the plain of Ono. But there is murder in their hearts and the leader of God's people must defeat their wicked purpose. He gives a striking answer to their proposition.

“I am doing a great work, so that I cannot come down” (vs. 3). Four times he sent back the same answer to the invitation of his would-be-murderers. Nehemiah was too busy to be caught in their trap. What a splendid way to defeat the devil! Would to God all Christians might even now be trying it! It is the loafers in Christendom who are continually getting into trouble. The call of the world to the church member would not be heeded if only our hearts were more deeply engrossed in the work of our Master. The Christian who neglects the study of the Word, who sets apart no time for daily prayer, who adroitly side-steps when a task for Christ looms up ahead, is the Christian who has time to quibble with Satan's emissaries till he is caught in the snare so cunningly laid. But, if you will study the Pauline picture of a wide-awake Christian you will see one who, like Nehemiah, is too busy to be caught. He defeats the enemy by diligence. See Rom. 12:1, 2; 13:12; 14:8; 1 Cor. 4:11, 12; 2 Cor. 11:24-28; Gal. 1:10; 6:17; Eph. 2:10; Phil. 1:11; Col. 1:10.

2. **Safeguarded by Wisdom from God** (vs. 5-9). The next trick of Sanballat was the sending of an open letter to Nehemiah.

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This letter was sent unsealed that all might read into whose hands it came, and contained a report of rumors charging Nehemiah with rebellion and treason against the king. It was also said in the letter that this report would come to the king, and for this reason Sanballat wrote, "Come now therefore, and let us take counsel together."

Whence came that power of discernment, which caused Nehemiah to reply, "There are no such things done as thou sayest, but thou feignest them out of thine own heart" (vs. 8)? We might have expected him to fear the king's displeasure upon hearing such rumors of disloyalty. We can explain this show of wisdom by which the wicked plot was frustrated only by seeing in it all the hand of God, who answers prayer. Surely God heard the cry of His servant and strengthened his hands (vs. 9). Wisdom that makes men proof against the wiles of Satan is the gift of God (1 Cor. 3:19, 20; Ezra 7:25).

3. Not a Man to Fear or Flee (vs. 10-14). Shemaiah, the hired accomplice of Sanballat and Tobiah, attempted to decoy Nehemiah into the temple, where it was not lawful for him to go (Num. 18:7). "In the night they will come to slay thee," said Shemaiah, and the temple was suggested as a sure place of refuge. But had he gone, even though driven by the fear of death without, an occasion of evil report and reproach would have been furnished his enemies. This was the sweet morsel they were after (vs. 13). Ready, however, was the answer of Nehemiah, "Should such a man as I flee? . . . I will not go in."

Should a man, whose trust is in the living God, fear (Ps. 27:1)? Should a man of prayer fear (Prov. 1:33)? Should a man called of God to the leadership of His people fear (Acts 27:23, 24)? Should a man whom God had hitherto led and defended with a mighty arm fear (Josh. 1:5, 9)?

4. Glorifying God Before the Enemy (vs. 15-19). In fifty-two days the wall was finished. The work was done with astonishing rapidity when the adversities attending the labor are considered. As a result of the work not only was Jerusalem enclosed by a protecting wall, but two other notable things were accomplished.

First, the nations about were "much cast down in their own eyes" (vs. 16). The shrewdness of Israel's enemies came to naught. The "feeble" Jews had brought to completion a herculean task, and in the achievement had brushed aside the wisest and mightiest of their foes who stood in the way. It was surely a cup of bitterness unmixed for the proud who had anticipated failure for the people of God. They had failed to reckon on the God who overthrows the haughty of this world (Jas. 4:6; Isa. 23:9; Jer. 13:7-9; Dan. 4:37).

Second, before the eyes of all the God of Israel was glori-

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fied, "for they perceived that this work was wrought of our God" (vs. 16). It is in the weak and humble that our Lord gets glory for Himself. In helping the helpless, using the feeble, and honoring the despised, God secures the praise for His own great and worthy name (1 Cor. 1:26-31; 3:21).

Tobiah still wrote letters, hoping to put Nehemiah in fear (vs. 19), but without avail. The people of God were more than conquerors through Him that loved them. We, as well as Nehemiah, may be lifted up to heights in Christ Jesus where no fears disturb and where no attack may cause us to tremble. "Perfect love casteth out fear" (1 John 4:18). And so in Him shall we be—

"Like some tall cliff that lifts its awful form
Swells from the vale, but midway leaves the storm.
Though round its breast the rolling clouds are spread;
Eternal sunshine settles on its head."

Thought Producers.

Verse 2. What did the adversaries of Nehemiah seek? A meeting with him. What would have been the result of such a meeting? Mischief would have been done to Nehemiah. Would God have his followers of today join with unbelievers in work for Him? No (2 Cor. 6:17; Rom. 8:5-8). What is such unions likely to result in? Mischief to the believers (Col. 2:4, 8, 18; Rom. 16:18; Eph. 4:14).

Verse 3. What reason does Nehemiah give for not going? (1) "I am doing a great work," (2) "why should the work cease, whilst I leave it, and come down to you?" Should every Christian of today be engaged in a great work? Eph. 2:10. Should the Christian allow this work to suffer by entering into conferences with unbelievers? Col. 3:17; Heb. 13:21.

Verses 6, 7. What does Nehemiah's enemies use against him? (a) Threats, (b) false accusations. May those who follow Christ and serve him expect the same instruments to be used against them? Acts 4:17-21; 2 Tim. 3:3; 1 Pet. 3:16.

Verse 8. What was the source of these accusations and threats? The heart of Sanballat. From where do such things always come? The heart of man (Matt. 15:19).

Verses 10-12. What device does Shemaiah use to entrap Nehemiah? He proposes that they shut themselves up in the house of God to save their lives. How does Nehemiah answer? Vs. 11. What does he discover about Shemaiah? That he was an enemy. Is God's word to us today that we flee from the enemy to save our lives or that we face the enemy and let our lives burn out for Him? Eph. 6:10-18; Rom. 12:1. What must we call the one who would have us to do contrary to God's word? An enemy.

Golden Text Illuminated.

"The Lord is the strength of my life; of whom shall I be afraid" (Ps. 27:1).

We are to be like that fabled giant whom Hercules could not overcome for a long while, because he was a child of the earth, and every time he was thrown down he touched his mother earth, and rose with fresh strength. Hercules had to hold him aloft in his arms and then strangle him. Now, whenever you are thrown down and touch God in your faintness and weakness, you will find that he restoreth your soul. "To them that have no might He increaseth their strength."—Spurgeon.

EZRA TEACHES THE LAW.

Nehemiah 8. December 17, 1911.

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EVER were there so many Bibles in the world as today. Never were there so many enemies of the Bible as today; enemies who would tear it to pieces, not with Jehoiakim's knife, but with the critic's scissors; enemies who would relegate God's Word to the scrap heap as the product of an unprogressive age. And yet, the real foes of the Bible are the multitude who simply never disturb the accumulated dust on its covers, who are content to be estranged from its message. Such indifference hinders the Word as the unbelief of men tied the hands of the miracle working Christ. God give us Ezras to deal with these enemies of the Bible.

1. **Reading the Bible** (vs. 1-8). As the first and most important rule for Bible study a prominent teacher of the Word says, "Read it; read it." A simple rule, indeed, but nevertheless one that is not often heeded according to its merits. In the days of Nehemiah copies of the Book of books were not multiplied as now, so the reading from the roll was public and attended by all who wished to hear. Study carefully this interesting scene, and observe how the Bible was read.

(1) It was read to all the people, who "gathered themselves together as one man" (vs. 1). There is sure to be a revival when the people of God have one mind to read and understand and obey the word of God. Unity of purpose towards the Bible is greatly to be desired among the Lord's own. It is a source of real power (Psa. 119:50, 93; Isa. 55:11).

(2) It was read before men, women, and all (children) that could hear with understanding (vs. 2). The study of the Bible is not enjoined upon one class to the exclusion of others. It is for old and young alike.

(3) It was read at length, "from morning until midday" (vs. 3). The reading of the Bible by verses, and at that, few and far between, is not sufficient for those who would know His

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will. God's Word should have our most precious **hours** instead of the minutes we chance not to be using for other things. Give to the Bible time, much time, more time (Ps. 119:97).

(4) It was read distinctly and heard with respectful attention (vs. 3, 8). Perfunctory Bible reading is of no use whatever. The spiritual contents of its sentences must be discerned or the reading is a burdensome formality displeasing to its Author. Like other forms of worship it must be in spirit and in truth (John 4:24).

(5) The great audience hearkened to its words as to the very voice of God, which it was in truth. So, while the Book was read the people stood and added their "Amen" to the blessing of Ezra (vs. 5, 6). Our approach to the oracles of God must be with reverential, worshipful spirit, or it is insultingly sinful. What we need is not more **critical** study of the Word, but more reverent, **believing attention** to its truth (1 Thes. 2:13).

2. **The Joy of the Lord—Found in the Bible** (vs. 9-12). The first impulse of the people at the reading of the Word was to weep, doubtless because its revelations convinced all of the enormity of their sins against God (Jas. 2:9). It was sorrow such as needed not to be repented of, though in itself grievous for a season, for it led them into the true joy of their Lord (vs. 9, 10; 2 Cor. 7:8-10).

"The joy of the Lord is your strength" (vs. 10). This truth has not only been proven in Israel's history, but also in the experience of other generations who have known the true God. We read the Bible to know God and Jesus Christ, His Son. To know Christ is to trust Him. Trusting Jesus is the very foundation of the joy of the Lord. The reality of that joy in experience is the strength of the believer; strength to walk uprightly before the world, strength to wrestle with the powers of darkness, and strength to be faithful through storm and trial till the Savior comes (John 15:11; Psalms 17:4, 5; Eph. 6:10-17; Matthew 4:3-10).

3...**Honoring the Bible by Obedience** (vs. 13-18). If the tribute we bring to the Word of God is only a floral offering of words and our testimony to its power from lips only, we may consider ourselves under the condemnation of the hypocritical pharisees (Matt. 15:3-9). God would have us honor the Bible by our lips **and by our lives**. The Jews did this when they made booths and sat under them certain days, because it was so ordered "in the law which the Lord had commanded by Moses" (vs. 14). For a long time this had not been done, but the custom of ignoring God's will in the past could not excuse their setting aside the observance now in the light of this revelation (vs. 17).

It is quite customary in these days for the majority to disregard some of the plainest commands in God's Book. Nothing

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so palpably dishonors the Author of the Bible as this inexcusable neglect of His least command (Matt. 5:19). Is obedience a "lost art" among modern Christians? If so, with all our boasted multiplication of Bibles, we have heaped upon the Word insult and reproach. May God help us to read, to understand, and to obey the Book of books.

Thought Producers.

Verse 1. What did the people call for? The book that the Lord had given. Did Nehemiah bring that particular book? He did. What is it that the follower of Christ needs? The book that God has given (1 Pet. 2:2). Is it the message of this book that the servant of Christ should expound before those who love the Lord? 2 Tim. 4:2. What is pronounced against the one who preaches any other gospel? Gal. 1:8, 9.

Verse 3. How did the people hear the words of the Book? Attentively. How should we hear the word of God? Jude 17; Heb. 2:1; Col. 3:16.

Verse 5. What did the people do when Ezra opened the Book? They showed their reverence to the Word of God by standing. Why should we reverence the Scriptures? Because they are a message direct from God (2 Tim. 3:16, 17).

Verse 6. How did they begin the study of the Book? With prayer. Why should we begin the study of the Word with prayer? Because it takes the Spirit to guide us into the truth (2 Pet. 1:20; 1 Cor. 2:10-14).

Verse 9. What effect did the words of the law have on the people? They wept. What message does the word of God contain that should make us weep? It reveals to us our own sinfulness and unworthiness in contrast to God's great love for us? Rom. 3:10-18; 8:7, 8; John 3:16.

Verses 10-12. But what does Nehemiah say to the people? Be not grieved but eat and drink, and send to those that have not. What is the message of God's Word to us? (a) Rejoice (1 Thes. 5:16), (b) partake of the spiritual food (1 Pet. 2:2; 2 Tim. 2:15), (c) give this spiritual food to others (Col. 3:10).

Golden Text Illuminated.

"The law of the Lord is perfect, restoring the soul" (Ps. 19:7).

The first real help I ever received in the mastery of the English Bible was from a layman. He and I were fellow delegates to a certain Christian convention, and thrown together a good deal for several days. I saw something in his Christian life to which I was a comparative stranger—a peace, a rest, a joy, a kind of spiritual poise, I knew little about. One day I ventured to ask him how he had become possessed of the experience, when he replied: "By reading the epistle of the Ephesians." I was surprised, for I had read it without such results,

and therefore asked him to explain the manner of his reading, when he related the following: He had gone into the country to spend the Sabbath with his family on one occasion, taking with him a pocket copy of Ephesians. In the afternoon, going out in the woods, lying down under a tree, he began to read it. **He read it through at a single reading**, and, finding his interest aroused, **read it through again** in the same way. His interest increasing, read again and again, **some twelve or fifteen times**, I think he added. "When I arose to go into the house," said he, "I **was in possession of Ephesians**; or, better yet, it was in possession of me, and I had been lifted up to sit together in the heavenly places in Christ Jesus in a sense in which that had not been true of me before, and will never cease to be true again.

"The law of the Lord is perfect, restoring the soul" Ps. 19:7).—James M. Gray.

MALACHI REBUKING AND ENCOURAGING JUDAH.

Mal. 3:7-18. December 24, 1911.

TIMOTHY was charged in the sight of God to "reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:2). The ministry of reproof and rebuke is rarely appreciated by those who greatly need that very ministry. Still, the prophet who rebukes wrongdoing most severely is the one who has the most encouragement to offer the upright. The blessings of Malachi are as sweet as his curses are bitter.

1. **Malachi Rebuking Judah** (vs. 7-9, 13-15). This prophet, who spoke to Judah without fearing wrath or courting favor, found things in their national life meriting severe reproof.

First, Their departure from the ordinances of God (vs. 7). Malachi, who probably prophesied at some time between the visits of Nehemiah to the returned remnant in Jerusalem, found that Judah's history was repeating itself in the most wicked backsliding. They strayed far away from the path of obedience to His revealed will. Straying from God's commands is a most common sin (Isa. 53:6), and is strongly rebuked by the Word (Isa. 3:8; 1 Sam. 13:14; Eph. 2:2; Heb. 2:2; Jer. 12:17).

Second, the crime of robbing God (vs. 8, 9). Judah had robbed Him of tithes and offerings. They knew that tithes and offerings belonged to the Lord, yet their sordid covetousness withheld the gold and silver. It would seem to be inconceivable that men should rob God. Hence the question, "Will a man rob God?" Yet men have from the days of their fathers selfishly stolen from Him. Is He not our Creator, the One in whose hand our breath is (Dan. 5:23)? By virtue of this tremendous fact all men, and all the possessions of men, are right-

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fully His. Therefore the sinner, serving the devil with his heart and temporal belongings, robs God every moment that he lives.

But the truth cuts deeper than this, for it reaches the heart of the Christian. Judah in a peculiar sense belonged to Jehovah more than any nation. So also do believers in Christ today. Their Savior's blood has purchased them for His own possession (Titus 2:14 R. V.).

Will we, then, rob our God and His Son, Jesus Christ, whose precious blood has bought us body, soul and spirit, and all that we possess? What of the heart's affections? Are they all for Him? What of our time, talent, influence, money and countless other factors which are certain to count for or against our Lord (Matt. 6:24)? If the sum total of these be not solely employed for Jesus, we are robbing him on a tremendous scale indeed.

Third, stout words spoken against the Lord (13-15). They were guilty of thinking and saying, "It is vain to serve God." It is the height of sinful folly to deny the goodness of God and the certainty of His rewards (Rom. 2:4; Prov. 11:18; Isa. 25:8, 9). It is the most inexcusable ignorance besides being base ingratitude. Only when our sins have raised a barrier between ourselves and God can we stumble at the seeming prosperity of the wicked and "call the proud happy" (vs. 15). We need the vision of the Psalmist that we may understand not only the present apparent advantage of evil men, but their sad and undesirable end (Psa. 73:3-22).

2. Malachi Encouraging Judah (vs. 10-12, 16-18). The prophet sees not only the evil, but some encouraging things.

First, the blessing of God poured out unmeasured upon those who prove the Lord by bringing the tithes into the storehouse. There are blessings which are promised only to the faithful, and whoever by diligence and devotion proves God will find Him true to every promise (Rev. 2:10; Heb. 11:26; Rom. 8:18; Col. 3:24).

Second, the coming prosperity for Israel, when the people turn to Him. It is earthly prosperity foretold for them, because as God's earthly people their hopes were wrapped up in the land given to the seed of Abraham. It is encouraging to know that for all who know and serve the Lord a day of prosperity is coming. For the believer in this dispensation that prosperity is reserved in heaven (1 Pet. 1:4), and it is unspeakably glorious (1 Cor. 2:9).

Third, the faithful remnant, making possible the expectation of future blessedness (vs. 16-18). Were it not for the remnant of those "that feared the Lord" Malachi's picture of Judah would have been black indeed (Isa. 1:9). The "faithful few" in any congregation or community must not be despised. God holds them in such high esteem that He keeps a book of remembrance

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for them. They are the humble ones who think upon His name and speak often one to another (Heb. 10:25). The return of Judah spoken of in verse 18 can only be hoped for because of God's faithfulness in preserving the remnant, however feeble, and making them a channel of blessing to the nation.

Golden Text Illuminated.

"Return unto me and I will return unto you, saith the Lord of Hosts" (Malachi 3:17).

We are told that in stormy weather it is not unusual for small birds to be blown out of sight of land onto the sea. They are often seen by voyagers out of their reckonings and far from the coast, hovering over the masts on weary wings as if they wanted to light and rest themselves, but fearing to do so. A traveler tells us that on one occasion a little lark, which followed the ship for a considerable distance, was at last compelled through sheer weariness to alight. He was so worn out as to be easily caught. The warmth of the hand was so agreeable to him that he sat down on it, burying his little cold feet in his feathers, and looking about with his bright eye not in the least afraid, and as if feeling assured that he had been cast amongst good people whom he had no occasion to be so backward in trusting. A touching picture of the soul who is aroused by the Spirit of God and blown out of its own reckonings by the winds of conviction, and the warm reception which the weary little bird received at the hands of the passengers conveys but a faint idea of that welcome which will greet the worn-out, sin-sick souls who will commit themselves into the hands of the only Savior.—Spurgeon.

REVIEW.

Golden Text, 1 John 1:9. December 31, 1911.

Suggestions to Teachers.

FOR complete exposition of lessons to be reviewed, see "Grace and Truth" for September, October, November and December, 1911. We present here briefly the list of lessons, with Golden Text. Let every lesson shed its divine light upon Jesus Christ, the Savior, and use this day as your special opportunity to present Him earnestly and lovingly to every member of the class. If teachers will prayerfully heed this simple suggestion the review will be rich in blessing.

Lesson 11—September 10: Daniel and His Companions Dan. 1:8-20. Golden Text, Romans 14:21.

Lesson 12—September 17: Daniel's Companions in the Fiery Furnace, Dan. 3. Golden Text, Heb. 13:6.

Lesson 13—September 24: Daniel In the Lion's Den, Dan. 6. Golden Text, Psa. 34:7.

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- Lesson 1—October 1: The Prophet Ezekiel a Watchman, Ezek. 3. Golden Text, Ezek. 3:17.
- Lesson 2—October 8: The Life-Giving Stream, Ezek. 47:1-12. Golden Text, Rev. 22:17.
- Lesson 3—October 15: The Return From the Captivity, Ezra 1:1-11. Golden Text, Micah 7:18.
- Lesson 4—October 22: Foundation of the Second Temple Laid, Ezra 3:1-4:5. Golden Text, Psal. 100:4.
- Lesson 5—October 29: A Psalm of Deliverance, Psalm 85. Golden Text, Psal. 126:3.
- Lesson 6—November 5: Esther Pleading for Her People, Est. 4:1-5:3. Golden Text, Psal. 145:20.
- Lesson 7—November 12: Belshazzar's Feast and Fate, Dan. 5. Golden Text, Ecc. 12:14.
- Lesson 8—November 19: Ezra's Journey to Jerusalem, Ezra 8:15-36. Golden Text, Ezra 8:22.
- Lesson 9—November 26: Nehemiah's Prayer, Neh. 1. Golden Text, James 5:16.
- Lesson 10—December 3: Nehemiah Rebuilds the Wall of Jerusalem, Neh. 4. Golden Text, 1 Cor. 16:13.
- Lesson 11—December 10: Nehemiah and His Enemies, Neh. 6. Golden Text, Psal. 27:1.
- Lesson 12—December 17: Ezra Teaches the Law, Neh. 8. Golden Text, Psal. 19:7.
- Lesson 13—December 24: Malachi Rebuking and Encouraging Judah, Mal. 3:1-4:3. Golden Text, Mal 3:7.

Thought Producers.

1. To whom did Ezekiel come as a watchman? To those in captivity (vs. 15). What message did he take to them? The words of the Lord (vs. 17). What is our duty toward those in captivity today? 2 Tim. 2:24-26. What message should we bring them? Rom. 1:16, 17.

2. What do we see here which shall be real in the kingdom? A river of living waters. Does God promise living waters to us now? John 4:10; 7:37-39.

3. Who of the people returned to Jerusalem to build the house of the Lord? Those whose spirits God stirred. Who alone is useful in God's service? Phil. 4:13; Eph. 1:19; John 15:5.

4. What deceptive scheme was attempted to prevent the building of the house of the Lord? The unequal yoke (4:2). What is God's word on the subject? 2 Cor. 6:14-18.

5. What three manifestations of the Lord's favor toward Israel in the kingdom do we find set forth in this Psalm? (a) His favor to the land (vs. 1), (b) His forgiving their sins (vs. 2; Ezek. 36:24-28; 37:23-27), (c) the turning away of his wrath (vs. 3; Isa. 48:9; Hosea 14:4).

6. To what did Esther respond? The call of duty. Is every believer of today called to duty? Eph. 2:10.

G r a c e a n d T r u t h

7. Did the knowledge of what had come to his father and what was pronounced on him, cause Belshazzar to turn to God? No. Does the mere knowledge of the consequences of sin cause man to turn from his sins to God? Deut. 28:63-68, with Neh. 1:6, 7; Rom. 1:32. What power can? John 16:8-11.

8. To whom alone did Ezra look to prosper his journey? Should we do likewise? Rom. 1:9, 10; 15:30-32; 1 Thes. 3:11.

9. To whom does Nehemiah turn for help in time of trouble? God. Is this a good example for us. Heb. 4:16.

10. How does Nehemiah and his people always meet opposition? With prayer and watchfulness. Then to whom do they give the credit for success? God. Should we follow both of these examples? (a) Mark 13:33; Luke 21:36, (b) 1 Cor. 3:6, 7.

11. How do the enemies of Nehemiah try to entrap him? By calling him into a meeting. What reason does he give them for not going? That he is engaged in a great work. Should not the time of the believer be employed in work rather than in unscriptural unions with unbelievers? Eph. 2:10; 2 Cor. 6:17.

12. What book was read before the people? The book God had given (vs. 1). When the people had heard the word what were they told to do? Vs. 10-12. What should the Christian do? (a) Hear the word (1 Pet. 2:2; 2 Tim. 2:15), (b) rejoice (1 Thes. 5:16), (c) give the spiritual food to others (Matt. 28:19, 20; Col. 3:10).

Golden Text Illuminated.

"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

What man among you can stand against his children's tears? When King Henry II., in the ages gone by, was provoked to take up arms against his ungrateful and rebellious son, he besieged him in one of the French towns, and the son, being near to death, desired to see his father, and confess his wrongdoing; but the stern old sire refused to look the rebel in the face. The young man, being sorely troubled in his conscience, said to those about him, "I am dying; take me from my bed, and let me lie insackcloth and ashes, in token of my sorrow for my ingratitude to my father."

Thus he died and when the tidings came to the old man outside the walls that his boy had died in ashes, repentant for his rebellion, he threw himself upon the earth like another David, and said, "Would God I had died for him."

The thought of his boy's broken heart touched the heart of the father. If ye, being evil, are overcome by your children's tears, how much more shall your Father who is in heaven find in your bemoanings and confessions an argument for the display of His pardoning love through Christ Jesus our Lord? This is the eloquence which God delights in, the broken heart and contrite spirit.

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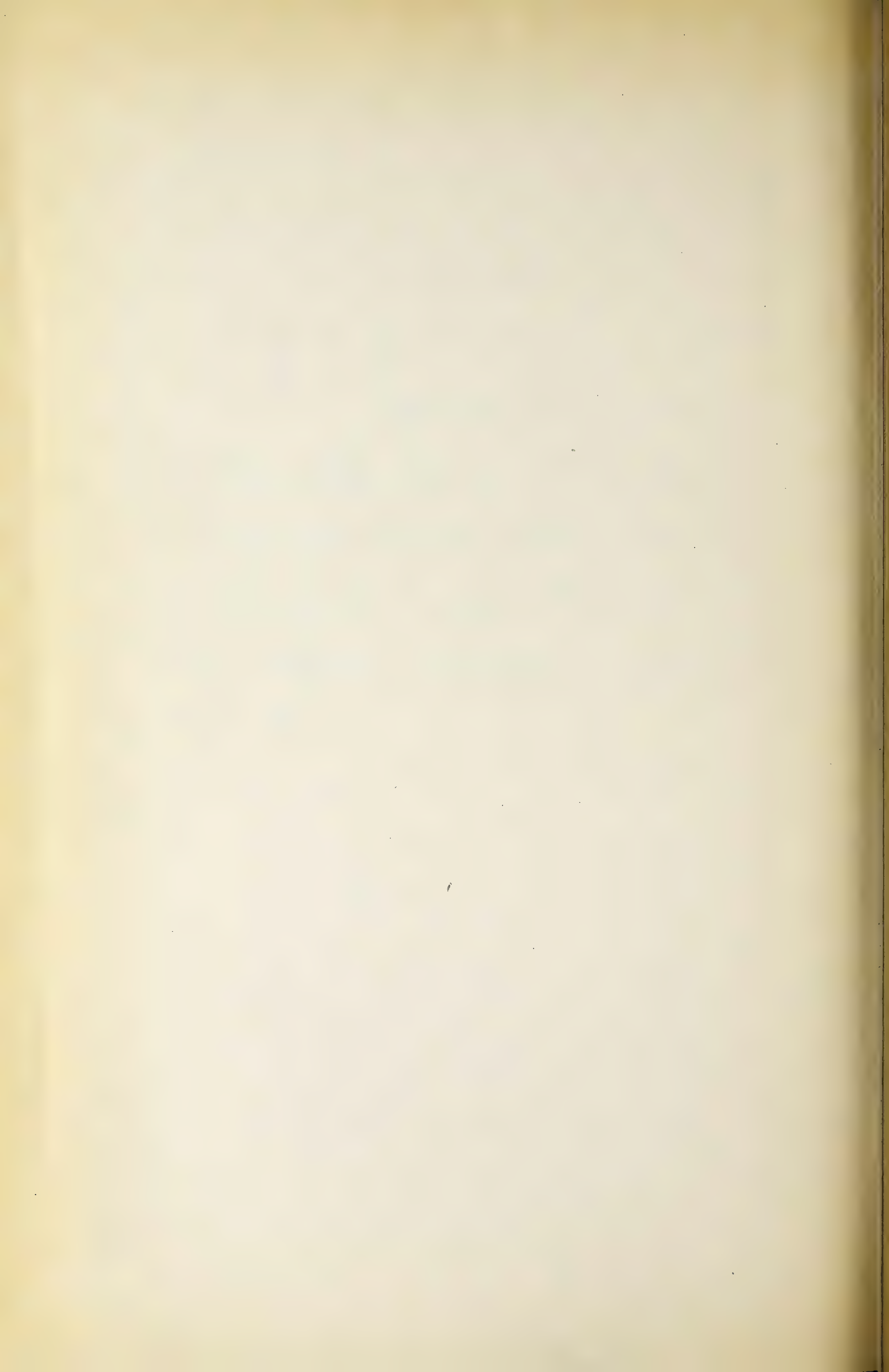
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